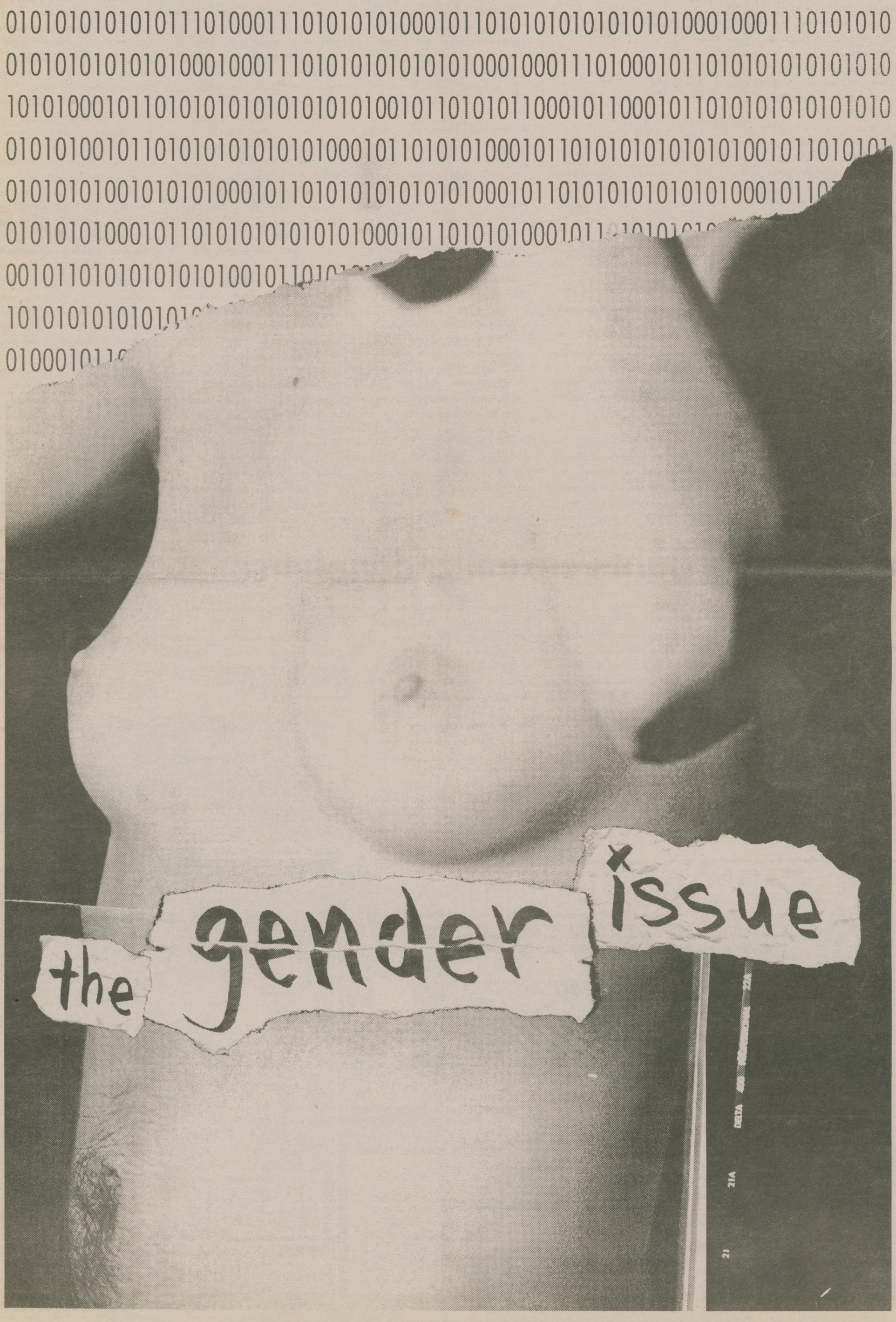
Martlet

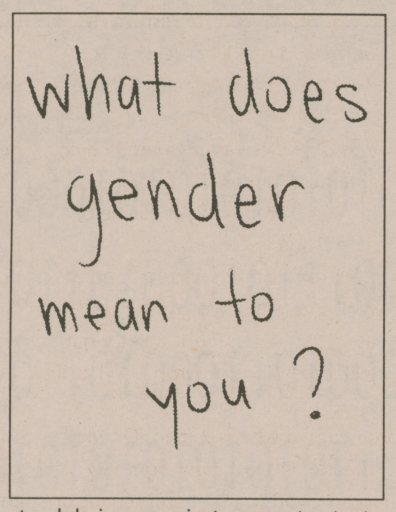
smash the binary gender system

NOVEMBER 22 / 2001 [54.15]



Persistent poverty and the preposterous paradigm

by Joelene Clarke



Poverty. It gives me a headache. Thinking about it – and trying not to, fearing it – and trying not to, struggling to broaden my understanding of this heartless phenomenon and to maintain my rage and empowerment. It all gives me a headache. And anyone who thinks it doesn't touch them should give their head a good shake.

As an anti-poverty activist and ranter I wonder how we can make the governments accountable for the incredible economic gaps in B.C. and Victoria? In this land of plenty, where we have one of the highest GDPs in the world, where is the fairness?

How can we infuse a compassionate ethic about the hardships of being poor into those who are sitting pretty with their jobs and pensions? I don't know the answer, but a collective voice dispelling the myths is crucial.

Here in whitewashed Victoria it's easy to not see poverty and it's affects. We see the odd stat-laden editorial, or coverage of a rally (such as the one going on as I write this, organized by high school students enraged about the "First Job Wage" of $6/hr.) and often take it as par for the course (who's course?). I love a good rally, don't get me wrong. We need to maintain an informed, strong, loud, and empowering uproar.

So what's all this doing in the Gender Issue? Well, from where I stand, being poor is, to a great extent, about legacy. It's about the omnipresent influence of gender inequalities and the continued devaluing of "women's work."

Persistent poverty persists. Here are just a few juicy tidbits:

- In 1997 the rate of poverty among lone-mother families with dependent children was 56 percent.

- "Women as a group have more work (now) but it is often poorly paid, unprotected and part-time, because restructuring [through the 1980's and 1990's] has brought fewer 'good jobs' in its wake"

- As the economy generates more "women's work," many women find themselves locked into traditional and occupational ghettos, over-represented among the growing legions of insecure, poorly paid workers.

- Despite their contributions to Canadian society, immigrant women under the LCP (Live-in Caregiver Program) who are here as temporary workers cannot access affordable housing, or even the CPP and EI they pay into. (Women and Poverty Kit, 2001; End Legislated Poverty.)

- Women with children on social assistance are not allowed to keep the national child benefit, even though it might raise their incomes to close to the poverty line. This policy is based on the stereotype that poor people don't want to work, so it provides an "incentive" to work by forcing women to watch their children go hungry. (Canadian Research Institute for the Advancement of Women)

- Federal politicians passed a resolution in 1989 to eliminate child poverty by the year 2000. Since then the number of children living in poverty has increased from 934,000 to 1.4 million and the child poverty rate has risen from 14.5 per cent to 19.6 per cent.

- Welfare incomes have never reached the poverty line for any family type anywhere in Canada.

- Ironically, the first definition of "liberal" in the Oxford dictionary is "giving generously," another is "open-minded."

Generous and open-minded seem to be the furthest from our provincial government's thoughts as they callously trundle over the disempowered in order to come through on their promises for the "New Era/Error" and a vague 20-50 per cent slashing of social programs.

According to the provincial government's core review process, the mission of the Ministry of Human Resources is to provide services that move people into sustainable employment and assist individuals and families in need.

This assistance appears to include bullying tactics such as sending threatening letters to welfare recipients, creating a POVERTY WAGE well below the MINIMUM WAGE for the "first-time workers" (further devaluing women's unpaid work history), cutting parents welfare benefits after their kid turns one (instead of seven years old), changing the welfare tribunal system from a community-based board to a ministry board of welfare cops, and of course the ever-popular, draconian, Harris-like workfare program.

Even if the Liberals are able to get people off of welfare, they will not be ending people's poverty, especially women's poverty. Factors such as unpaid labour, decreasing childcare, a separate poverty wage, etc. keep women's poverty entrenched.

With regard to the government's so-called concern about the quality of work one moves into when trying to break out of poverty, a July Times-Colonist article revealed; "budget papers revealed other cuts which the government has already made but did not announce to the public. They include $10 million from labour and skills training programs, particularly those designed to help retrain people who've been on welfare."

I can see they care deeply about giving relevant job training.

Like all humanitarian issues, the crisis of poverty in B.C. and in Canada is complex. Living hand-to-mouth takes a lot of energy, and there is still much shame and silencing entrenched in being poor. Sometimes it's difficult to gauge if there is a growing public awareness, or not, about the capitalist greed and politics involved in keeping people down. But if we each challenge our own misconceptions and question the reason why there are children, families – people – hungry or on the street in this incredibly rich part of the world, then surely every time the opportunity arises we will vigorously oppose this systemic violence.

Community building and compassion, I repeat compassion, are imperative in this time.

Joelene Clarke is a researcher with VIPIRG.

New group fights sexualized violence

by Alison Malone

There's a new collective on campus addressing male sexualized violence this fall. Men Against Sexualized Violence (MASV) was formed to act as a medium for men wanting to speak out about this issue.

"The idea spawned from the fact that there didn't seem to be a group on campus that was focused on targeting men to recognize their responsibility in ending sexual assault", said David Boffa, a member of MASV.

Members said MASV stands up to all forms of sexualized violence as well as create public awareness of what the term means.

They added that sexualized violence does not always involve a woman being raped by a strange man in a dark alley; violence can be verbal or physical, committed by and against men, women, and transgendered people, and often occurs in relationships.

"MASV is about challenging sexism on all levels," Boffa said.

On December 6, MASV's first event, White Ribbon Week, will take place in conjunction with the 12th memorial for the Montreal massacre. Beginning on November 28 MASV will be handing out white ribbons to people who would like to join in standing up to violence against women.

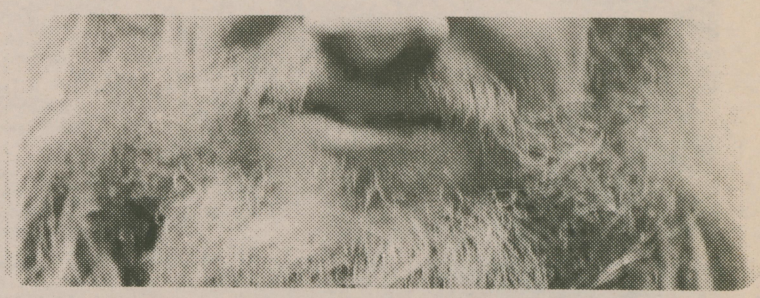
"It's unlikely that a man will go through life without being touched by [sexualized violence] on some level," said Tuval Dinner, a member of MASV. "Responsibility is not entirely on men, but men have not really been involved enough, and it is an issue that affects and limits the lives of people of all genders."

Dinner added that MASV's intention was not to minimize women's voices on this issue, but only to complement it and add an important, unheard voice.

The collective currently has around a dozen members and is growing. The members encourage anyone interested to attend a meeting and share their opinions and ideas.

"All new members will have the chance to help shape our direction and who we are," Boffa said.

For more information regarding MASV meeting times and events, contact Boffa at 721-9701 or dboffa@uvic.ca



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Woes of a gender warrior

by L. Helps

photo by Graham Winterbottom

Picture this: I'm standing outside the Swartz Bay terminal. I'm looking pretty hip wearing a brown suede coat with an old but respectable sweater underneath, blue jeans, and funky black boots. I'm leaning, knee bent and foot casually up against a pole. I'm meeting my partner and her mother at the ferry so I've got two small bouquets of flowers in my arms. I know, pretty nice eh? That's just the kind of guy I am.

Or am I?

An old woman comes up to me, friendly and joking, "Oh look," she says to me, "This nice young man has brought me flowers."

"Yes," I answer her, using my lowest, gruffest, most manly voice. "Pretty nice I guess."

She laughs, probably thinking to herself, "Isn't that just wonderful. Reminds me of the way men used to be back when I was young. What a fine young man."

Or am I?

See. I didn't feel too manly that day. Don't usually feel manly. Don't really know what manly is even, or what it feels like. But the point, or part of it anyway, is that this woman saw me, Lisa, as a man. Quite remarkable I think. The other part of the point is that I intentionally misled her. Why, you ask? Not to play some fun gender game or because I identify as transgendered, or because I wanted to have an inside joke with myself. No. I just didn't want to disrupt her perception of me and make her feel embarrassed or uncomfortable. Plus, what could I say, "Actually, I'm a nice young woman." I was a gender wimp where I could have been a gender warrior.

Gender is a basic organizing principle of Western society. The fundamental dichotomy: Man or Woman. And, as long as we know which side people fall onto then we're all okay, safe, secure. Right? But what if we can't tell? What if we're wrong? What if we think we see a man who is really a woman, or a woman who is a man. Or what if we see someone and just can't figure it out? Is our whole world thrown into chaos or do we just feel uncomfortable, unsafe, insecure?

And how do we respond when we're mistaken for something we're not? What is my responsibility here? To cater to the security of an old woman or to assert myself in the world?

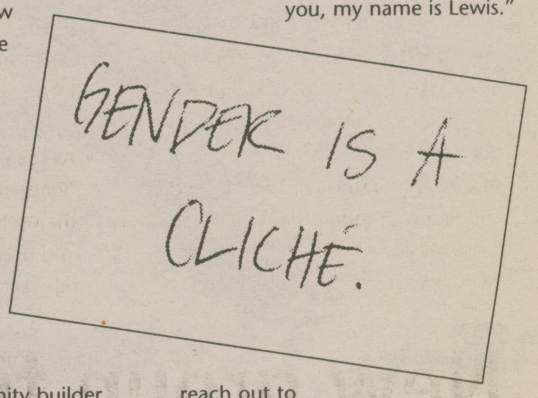
Gender is tricky, complicated. It's something to work with and something to play with. I went to the ballet on Friday night wearing a long black dress, a scarf tied classily in a French knot around my neck, and high heels. Saturday night I went out for dinner in suit pants and a white shirt. Looking in the mirror before we left I saw my girlfriend and her boyfriend yet there I was. Both nights I was me. Both nights I was s/he.

So the question remains: How to live in a world that expects us to be one gender or the other, not both, and certainly not neither?

How? Well if we are concerned about this gendered world we live in, I think the most helpful action is to continually challenge the notion of gender. How? Is dressing as the "opposite" gender and claiming public space enough? Is it enough to unintentionally yet successfully "trick" an old woman into believing I am something that I am not? See that day I hadn't dressed "as a man" I had put on clothes that were comfortable. Yet there I was being perceived and spoken to as a man, and, in response I played that role and left disappointed in myself for being a gender wimp.

How then to be a gender warrior? To say, "Actually, I'm a nice young woman," is not very warrior-like. Not in my world. It still confirms not destabilizes that fundamental dichotomy Man or Woman. No. Perhaps the most radical thing I could have done was to introduce myself to her.

It would have looked like this: I would have stood up straight, stuck out my hand and in the most feminine voice I could have mustered I would have said, "Nice to meet you, my name is Lewis."



thirdspace endangered

by Sarah Glen

A campus newspaper may be the next casualty of the UVSS' financial crisis.

thirdspace, a feminist-based alternative newspaper produced with help from UVic's Women's Centre faces an uncertain future after it discovered that the university's student society wouldn't help fund the publication this year.

Anna Isaacs, the newspaper's managing editor, said she's worried about the future of the publication.

"It's scary for what that means for activism."

Although the money coming from the UVSS isn't guaranteed and is renegotiated between the publication and the society each year, the paper relies on it, she said.

The student society keeps a seperate budget for campus publications. When Jonas Gifford, the UVSS director of finance compiled the society's projected budget this summer the publication budget was reduced from $6,900 last year to $1,400 this year.

The reduction aimed to guarantee the society's overall budget surplus, said Gifford.

But come October, when news of the society's missing money came clear the UVSS posted a deficit budget for the 2000-2001 fiscal year.

"As you can probably imagine, getting funding from us is harder now," said Gifford.

In the past the paper received around $2000 from the UVSS's publication budget. Because of the drastically reduced publication budget and ensuing cash crisis, Gifford told the newspaper to apply for a $1,000 grant from the Women's Centre, Pride Collective, Students of Colour Collective and Society for Students with a Disability Constituency fund.

This fund gives grants to the above organizations for special projects or publications.

Because the paper is linked with the Women's Centre, it was granted the money for this semester. Whether it receives another $1,000 grant come January is still unclear.

This money, plus around $400 generated through advertisement, subscription and ticket sales leaves the paper with just over $1,400.

Producing its next four issues this year is projected to cost over $5,000, said Isaacs.

"We have enough money to put out this upcoming issue, but that's about it," said Erin Mallory, the paper's production manager.

Compounding the paper's financial problems is its 20th Anniversary Anthology. To produce the anthology this year, Isaac and Mallory need an extra $2000.

"We really want to get it out there. But we're starting to realize that all of our big plans and wonderful ideas are not going to happen this year," said Mallory.

With such a tight budget, both Mallory and Isaacs are looking to fundraise the extra money needed to publish the anthology and its remaining four issues.

On Nov. 8 the paper hosted a mix poetry and music night called Live Space at the Solstice Cafe on Pandora Avenue. Local poets and musicians performed at the event and ticket sales went directly to the paper.

While the event packed the cafe, it only brought in about $200.

"It was a great community builder, but not a very good revenue creator," said Mallory.

The paper plans a similar event for the spring.

Other fundraising ideas include a December bake sale, subscription sales and tracking down advertisers to help cover the paper's production and distribution costs. The paper is currently ad-free.

Mallory also wants to expand the paper's circle of contributors by raising its profile in the community.

thirdspace distributes around 2000 copies on campus and around Victoria.

But with Mallory and Isaacs as the only two part-time paid employees (both are work study positions), increasing awareness is the least of the paper's problems, said Mallory.

"It's a vicious circle," she said. "We need more people involved but we can't involve them if we don't reach out to them in the first place and you need people to do that."

Glenna Garramone, co-founder of Women In Music, an organization that showcases professional and semi-professional women performers in venues around Victoria, performed at Live Space.

She said it is important for her organization and *thirdspace* to link up, building the type of community the paper needs.

"We're both trying to raise awareness and create a space for women here," she said.

Despite the financial pitfalls, the paper is gearing up for its December/January issue, which will be put together in mid November at the Women's Centre. The production weekend is open to anyone wanting some hands-on desktop publishing or photoshop experience, said Mallory.

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Canada

Women need bigger stake in international politics says Harvard prof

by Talia Berman

MONTREAL (CUP) — Feminist thought should play a role in the formation of Afghanistan's post-Taliban government, a Harvard law professor said in Montreal last week.

Hilary Charlesworth said the Taliban's oppressive rule is just one example of how women are shut out of the decision-making processes of international politics.

Speaking at McGill University, Charlesworth raised questions about the renewed role of women and feminism in international law following Sept. 11.

She argued that old models for forming interim governments need to be reconsidered. She also predicted that existing tendencies to exclude women from political and legal governing bodies in international law would extend to a post-war Afghani government.

"We need to move to a new understanding of revolution in international law and start taking into account the formal exclusion of women from government," she said. "The essence of feminism is the radical reinterpretation of tradition. We need to reinterpret international law and our gendered assumptions of international politics."

Charlesworth faulted the West for perpetuating the problem, pointing to an ostensible apathy toward protecting women's rights.

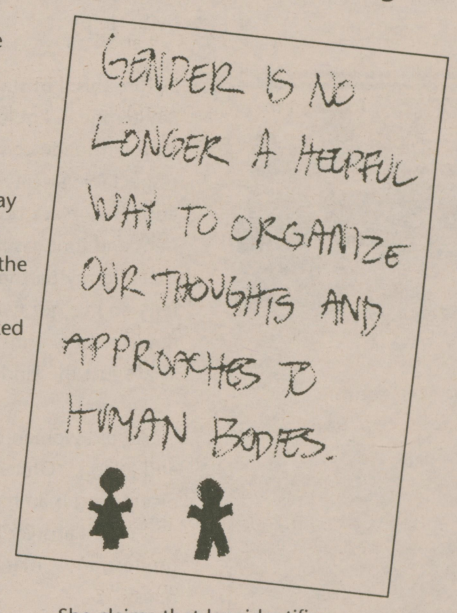
"I think it is outrageous that neither the United States nor the United Nations is interested in adding women to a post-Taliban government," she said. "The United States' embrace of the Northern Alliance is problematic because the government of the Alliance is not much better [than the Taliban government] with respect to women."

"The U.S. might not like the way women are being treated in Afghanistan, but at the end of the day [Afghani women's rights] are seen as something within the jurisdiction of the government in Afghanistan."

Additionally, she accused the United Nations of remaining "absolutely silent" about women's role in government.

"Indeed, they have referred repeatedly to the possibility of a government based on tribal structures," she said, contending this would undermine the rights and roles of women in government.

Charlesworth's notion of the "hidden gender in international law" refers to certain gendered dichotomies she believes exist in international law.



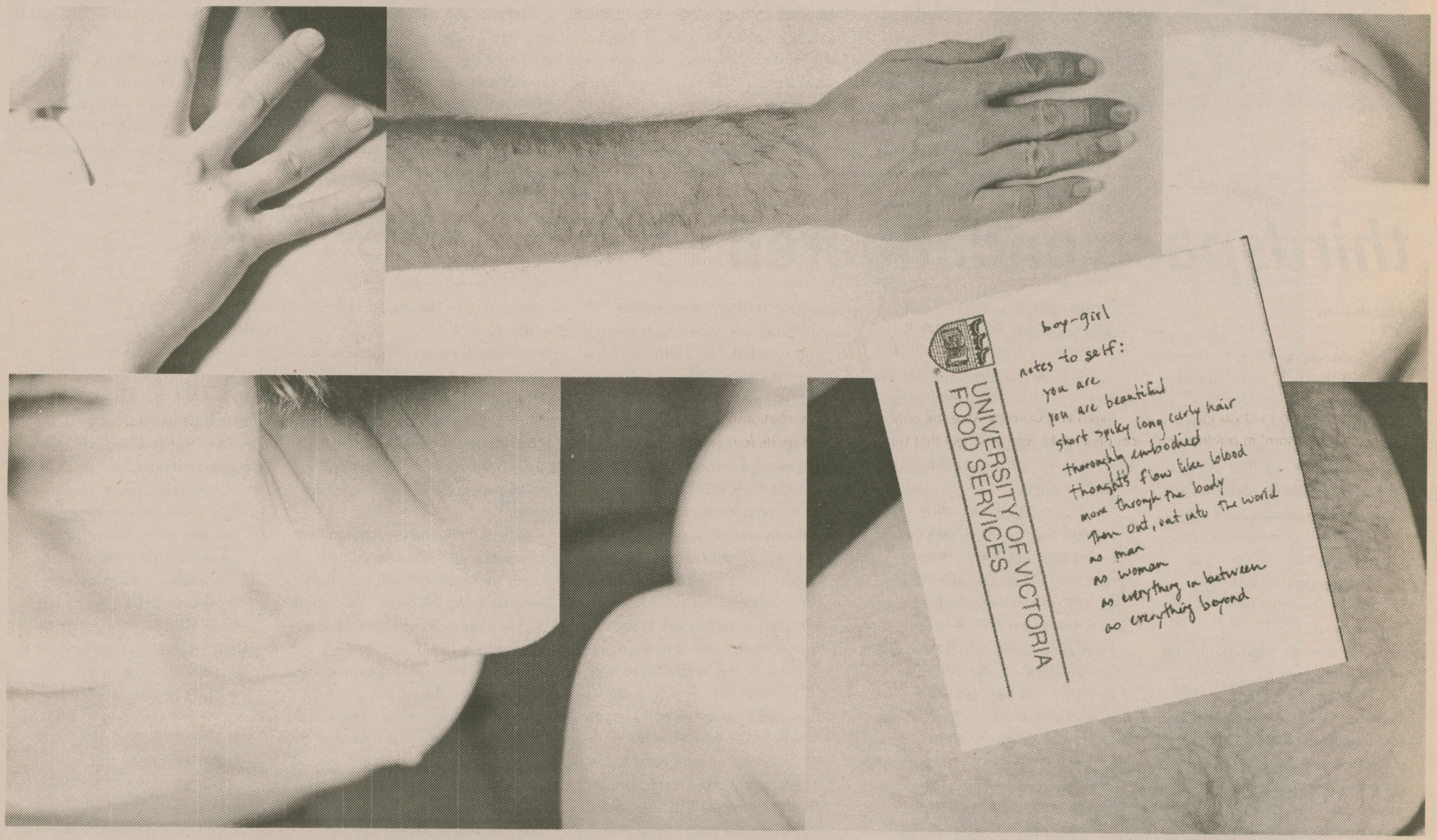
She claims that law identifies masculinity and femininity because "[international law] is really very strong in identifying a series of binary oppositions — order versus chaos, objective versus subjective, binding versus non-binding..."

According to Charlesworth, the latter concepts tend to be more feminine and the former more masculine.

These dichotomies of thought and description, she said, lead to conflicts in the discussion of the appropriate international response to Sept. 11.

"Both [America and the Taliban] use dichotomies of right and wrong, brave and cowardly, action and passivity, faith and, of course, the 'with us' and 'against us' opposition."

Charlesworth argued such dichotomies are "too simple, too limiting, too dependent on an either/or response. In the longer term, we need to think outside of dichotomies and develop global systems of justice that don't limit certain necessary action."



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Proud and loving same sex parents

by Anne Larass

Before I decided to write a story about same-sex parents raising children, I must admit I was ignorant about the matter.

Like many people I wondered what effect being raised by two moms or two dads would have on a child, and whether being deprived of a male or female role model would matter.

But of course children raised by same-sex parents are beautiful and functional despite only having a male or female presence in their immediate home.

Michelle Kinney, director of services for the UVSS, and queer mom, stresses the importance of teaching her six-year-old son that it is more important to focus on love than on who you love.

"Why does it matter? It is so much better for a child to see their parents happy than conforming," said Michelle.

She does not hesitate to show affection with her partner around her son or in public.

"The last thing I want to teach my child is shame," said Michelle.

Dorothy and Karen, who have been together for 11 years and have a two and a half year old daughter, feel that they still need to work on being proud of who they are.

"We have to stand up and show Shaye that we are proud to be together," said Dorothy.

"If we act somewhat shameful, she will hang her head [in the future]. When she calls us 'mom' in public, we have to show her that we're proud."

Jen Mayer and Cheryl Ormond have been together for eight years and have an 18 month old daughter, Jessie. They, too, feel that it is important to raise their daughter to be proud of who she is.

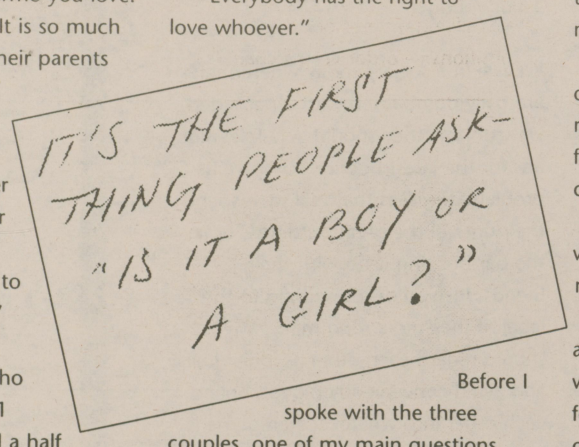
"We want her to know that what we have is healthy and normal. If you teach them from day one, then they will be able to step up to it."

All three couples said they feel that love is the most important aspect of a relationship.

"We want her to feel that she can love anybody and anything. If she falls in love, she falls in love for love, not based on who your family thinks you should love. I don't care who she loves. If she can love healthily then we've succeeded as parents," said Jen.

Michelle, too, brings it back to love.

"Everybody has the right to love whoever."



Before I spoke with the three couples, one of my main questions was: Are these children being deprived of a male role model? If so, what are the consequences?

Michelle Kinney strongly feels that her son is being exposed to healthy male role models, spending time with his biological father and male friends.

Karen and Dorothy were the only couple I spoke with who feel that their daughter is being deprived of a male role model.

photo provided

"She is definitely being deprived of male influence because there isn't one in her life every day. But then on the long outcome, is it going to matter? Look around at how many people grow up without a dad, there are lots. And they grow up to be productive members of society without their dads," said Dorothy.

If they had thought that Shaye having two moms rather than a mom and a dad would have been detrimental to a healthy upbringing then they wouldn't have brought her into that.

"Karen and I love her as much as any husband and wife would," said Dorothy.

Sarah Webb, director of academics at UVic, saw her mother come out of the closet at age 48 when Sarah graduated from high school.

"It was definitely a shock for everybody because of her age," said Sarah.

"She sat me down and said: 'Debb and I have decided to become partners; not business partners.'"

Sarah said she knew what she meant. Having grown up in a heterosexual family she does not feel deprived of any role model. After taking some time to adjust to the new family situation, Sarah now loves her family dynamics.

"I think it enriches me. It brings more to my life. I would never hesitate to stand up and feel proud that my mom can be who she is," said Sarah.

Sarah feels that it "doesn't make a difference who people like," which reflects Michelle's view that love should flow freely and not be limited to certain people.

Zoe Bake-Paterson, a fourth year writing student, was raised by two mothers and two fathers. Her parents split up when she was one year old and soon after entered relationships with same sex partners. Zoe does not feel deprived of any role model, male or female, because she spent her childhood years alternating between homes on a weekly basis. Zoe views her parents' relationships as normal.

"It became just as normal as any other relationship," she said. "There is no difference to me."

However, Zoe remembers that her parents' relationships did become an issue in grade four and five.

"People were very curious about it, sometimes critical," said Zoe, adding that most of her friends went through periods of being bullied at one point or another during high school or elementary school.

"And [my parents] just happened to be my area of target," said Zoe.

"I've got two different role models of parents, not necessarily a mother-father stereotype. I mean you always wonder how things would have been different. But I don't see myself as different than people who were raised by opposite sex parents."

Both Zoe and Sarah feel proud of their parents.

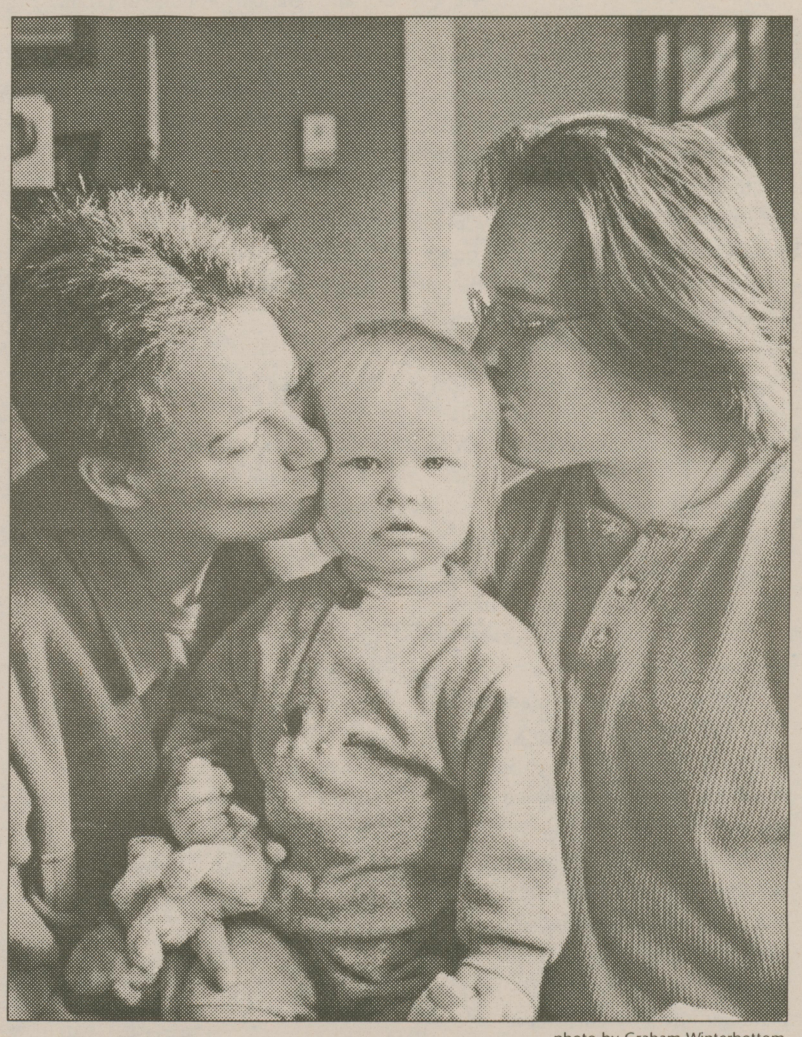


photo by Graham Winterbottom

Jen Mayer (right) and Cheryl Ormond are raising their 18-month old daughter, Jessie, to be proud of who she is.

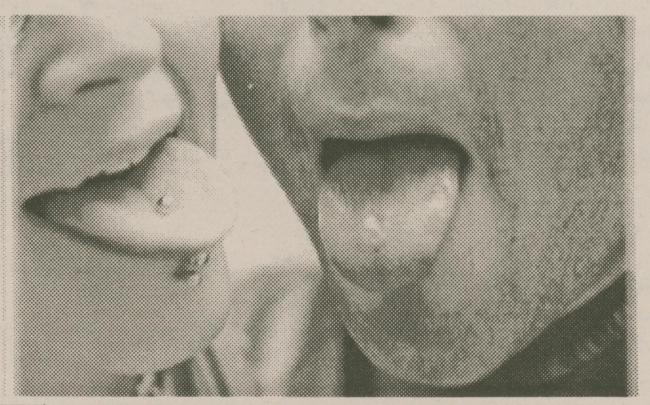
"I don't wish it were any different," said Zoe. "It's just like any other family. It's not a big deal."

Everybody I talked to feels the most important thing is that children of same-sex parents grow up feeling loved.

"Everybody out there should realize that gay couples can love their children as much as heterosexual couples," said Dorothy.

Even though I now feel more open and accepting towards same sex parents raising children, I am very glad that I grew up having a mother and a father. I would never want to change my upbringing with any other childhood. But I guess everything does revert back to love.

As Dorothy reminded me: "The bottom line is that we want [our daughter] to be happy with her life and not ashamed of who she is. It's about love and we love her."



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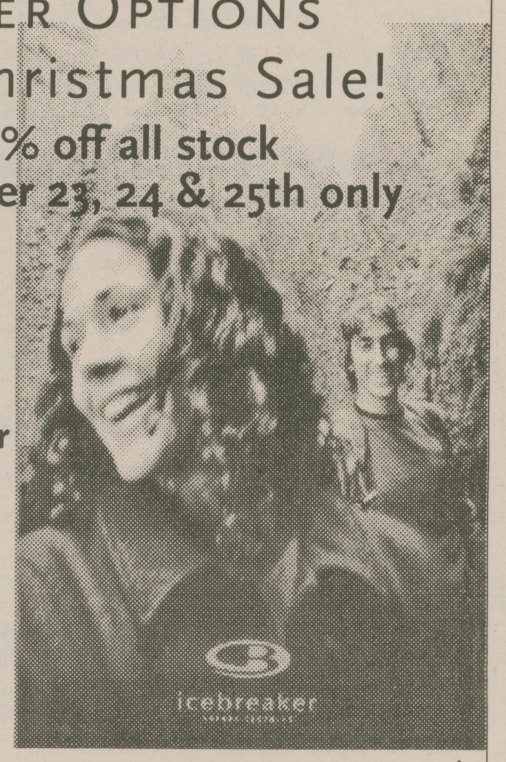


Manly and meek men stereotyped and packaged

by Kevin Groves

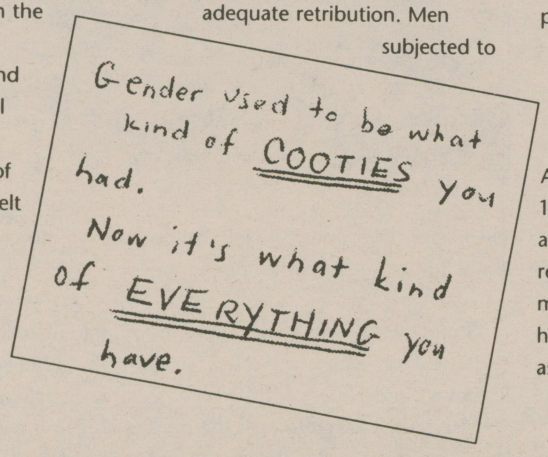
When I was 14 years old, I got out of my mother's blue Chrysler minivan with my Pac-Man lunch box and walked onto my high school grounds for the first time.

The handle on the box kept slipping out of my sweaty hand, and for good reason: I was shy, skinny, and didn't have many friends. The school's population had over 2000 giant-sized people that I didn't know and I trembled in my faded yellow t-shirt and gray sweatpants on the steps of a large, faceless school while the bell rang for first class.

As I was to find out many were more than willing to spend Monday afternoons calling kids like me names, or throwing me up against lockers just because I looked at them funny.

By the time I finished grade eight I had graduated with honours in a crash course of "acceptable" high school manhood and then continued on to get my doctorate in future years. Right off the bat I was labeled with the Scarlet "G" (geek) for an imagined lack of coolness, and was condemned to the social periphery, like an ice-swept planet on the very outskirts of the solar system who rarely felt the warm, slightly sickening rays of high school acceptance. I carried that "G" like a badge of shame for five years, and it has shaped the person that I am today.

As cliché as my high school years are, they are an example of how "the strong man" stereotype is still very prevalent in our society. So when I was asked to write something for the Martlet's gender issue, I paid a visit to the library to see how this stereotype has perpetuated in the last century. Here is what I discovered.



Men of the late Nineteenth Century

Darwin's "Descent of Man" appears in 1871 spawning the idea that men can also devolve by corrupting their morality. A great fear also begins to develop in this period that urbanization was producing "degenerate" men, seen in the wholesale failure on medical exams for many urban recruits to the British Army during the Boer War of 1899-1902.

Flogging is brought back in the period for crimes where normal punishments were not felt to be adequate retribution. Men subjected to these punishments tended to come from categories associated with "degenerate" behaviour. Pimps, male prostitutes, transvestites and vagrants were all easy targets. At the same time, growing pressure for female emancipation seems to have forced Victorian men to rigidly define "manliness" and its sphere.

Professions that required physical strength and stamina were favoured over clerical duties, and a strong perception of men as imperialists was also highly regarded.

Hunting is also seen to be "manly" since it honed the male's skills of dominating the natural environment, killing, and classification.

Men were also required to exhibit sexual restraint in order to avoid the stigma associated with masturbation and venereal disease. Those afflicted were regarded as sickeningly diseased beings, not to be pitied, but treated as threats to social purity. This perception continues until the First World War and traces of it continue into the interwar period.

Men in the Twentieth Century

Arguments begin to surface that 1950's suburbia gave men no place to assert their masculinity. Not a single reference in a 1958 book on masculinity gives reference to children, housework or any type of activity seen as "women's work," and the topic "father" is rarely listed in the index of 50 books on the family.

Stereotypes of "manly" men begin to appear who exist outside of the suburban landscape. John Wayne, Clint Eastwood, James Bond, and Mad Max movies exemplify this trend.

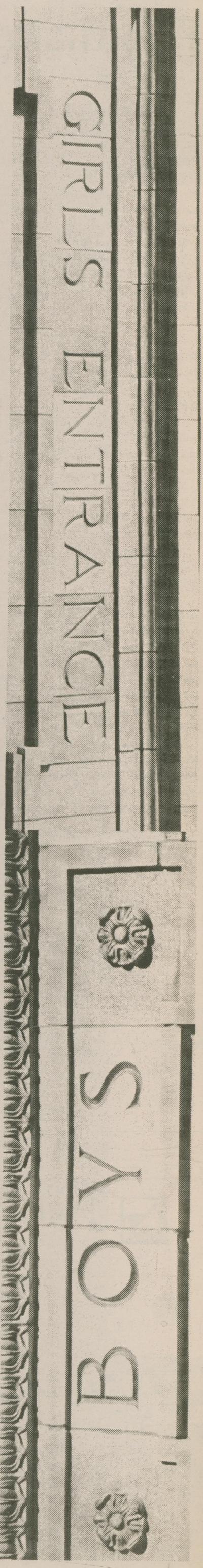
Superman comics also exhibit a quintessential role model in this period, depicting him as a success who operates outside legitimate authority.

Compared to Clark Kent, who is presented as weak and mild mannered, Superman is seen as the figure to be emulated.

Comics continue to be important for defining masculinity up to the 1990's, where a survey shows that 91 per cent of comic book buyers in 1990 are male, while 52 per cent were aged 16 or younger.

We live in a society today where men are daily bombarded with a packaged view of how they should act. Television ads for the latest beer or SUV give us problematic ideas that real men spend their time in the great outdoors, or in the bar boozing it up with their friends. Instead of subscribing to the label of the "big strong man," we should regard each other as individuals and avoid conveniently pigeon holing each other into whatever stereotype is currently fashionable.

Too many kids with Pac-Man lunchboxes have already suffered because of it.



The gender side of identification

by Carl-y

At the moment you meet me you create an image of me in your mind. Like a few weeks ago when two men identified me as female, they had a certain image in mind. An image that you probably wouldn't agree to (if you could watch me writing this). But now I hide. And if not anything else, people like me have experience in hiding. Trying to pretend that the way I appear is actually the way I am – which it isn't.

The first person I ever told about this was someone at the UVic Pride office two years ago. After entering quickly to avoid being seen by too many people, I said that I would like to talk to someone about something and asked how confidential it is. Very confidential, the two women said. One turned out to be one of the executives and asked me if it was okay if her girlfriend stayed. It was not okay. I was only ready to talk to one person. Everyone there went through the same thing and they all know how difficult it is to come out. So when I was alone with one of them and door and curtain were closed, I started talking. She then threw the term 'transgendered' over to me, which completely meant nothing to me at that time. I had heard the terms 'transsexual' and 'transvestite' before but didn't know how they related. Through her explanations I slowly began to understand that gender and sexuality, though related, are not the same. My gender can be female although I grew up in a male body and was (except once) always attracted to girls.

Anyway, that talk got me going. Not very far at first. I had two or three more private meetings with her and then decided to take the next year to think this through, to be really sure that I wanted to go any further. During that year I grew stronger, came out to two of my friends who were very cool and supportive about it and finally I decided to indeed go further.

Although personally I would just love to tell everybody, I know I have to be careful about this, which makes telling always quite a difficult task. However, the worst was telling my parents. In their reaction they questioned if I knew what love is. Honestly, in an email my father accused me that I probably don't have a clue what love is. Now I was hurt! Don't I tell you because I love you? Otherwise, if I didn't care about you, why should I take the risk and tell you about this? Why is it so important to you what gender I have? I am still I. I didn't suddenly cease to exist.

Despite being deeply crushed they eventually got over the initial shock, and after I told them they won't even notice anything (yet) the next time they see me, they seem to live in denial for the moment. Not for very long though since I am working on changing my appearance, to be able to generate a female image.

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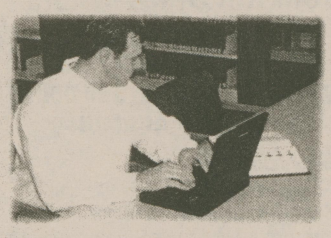

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UVSS bans Army from SUB

by Elissa Bergman

The University of Victoria Students' Society banned the military from recruiting in the SUB at a recent board meeting.

To students upset by the sight last month of a green army jeep and a recruiting table with a bazooka, this may come as welcome news.

After a three-hour visit by the Canadian Scottish Regiment to the SUB on October 25, the society decided to deny them access to the SUB permanently, except for the Career Fair. Chair Jaime Matten said they would never have let the regiment into the SUB if it hadn't been for a communication lag.

"We're definitely not in favour of military presence on campus," Matten said. "In the end, if they were to call tomorrow, the answer would be no."

Matten added that the UVSS does not know where the regiment obtained permission to recruit in the SUB, but thinks it was from the general office.

"People phone and ask if they can put up a booth," Matten said. "If it seems like a controversial booking, it's passed on to us."

Mike Soley, a recruiter for the Canadian Scottish Regiment who came out that day said they obtained permission from SUB administration.

"When I contacted them they said they'd check up," Soley said. "They got back to me and said yes."

Sarah Webb, UVSS director of academics, said that despite only one student complaint about the regiment's visit and some happy students when the regiment departed that day, they will never be allowed back.

"The only complaint is that they had a gun on the table," Webb said. "Some students were glad they were gone."

Soley said the regiment talked to a number of people about Afghanistan and foreign policy while at the SUB.

"We had some intense debate, which was quite refreshing after recruiting at so many high-schools," he said.

Soley added the weapon they were displaying was a training aid.

"It was a model of a rocket launcher made of a fibre glass tube," Soley said. "It clearly stated dummy on the side of it. Think about it, can I bring a real weapon to school? No."

One UVic student said he would be happy to see no job recruiting in the SUB at all.

"To me, the forces are just another employer and there are lots of employers that for me wouldn't stand moral scrutiny, like [companies that work with] genetics," John Gow said.

Other students completely disagreed with military recruitment on campus.

"The people on campus are here to learn to do something productive," Andrew Klassen said. "Going off and killing people is not productive."

Thomas Shields, a SUB employee, said if someone really wanted to be recruited, they would get recruited anyway.

"Someone would really have to be stupid to sign up just because people are on campus recruiting," Shields said.

Genetic manipulation a possibility in government forestry policy

by Kevin Groves

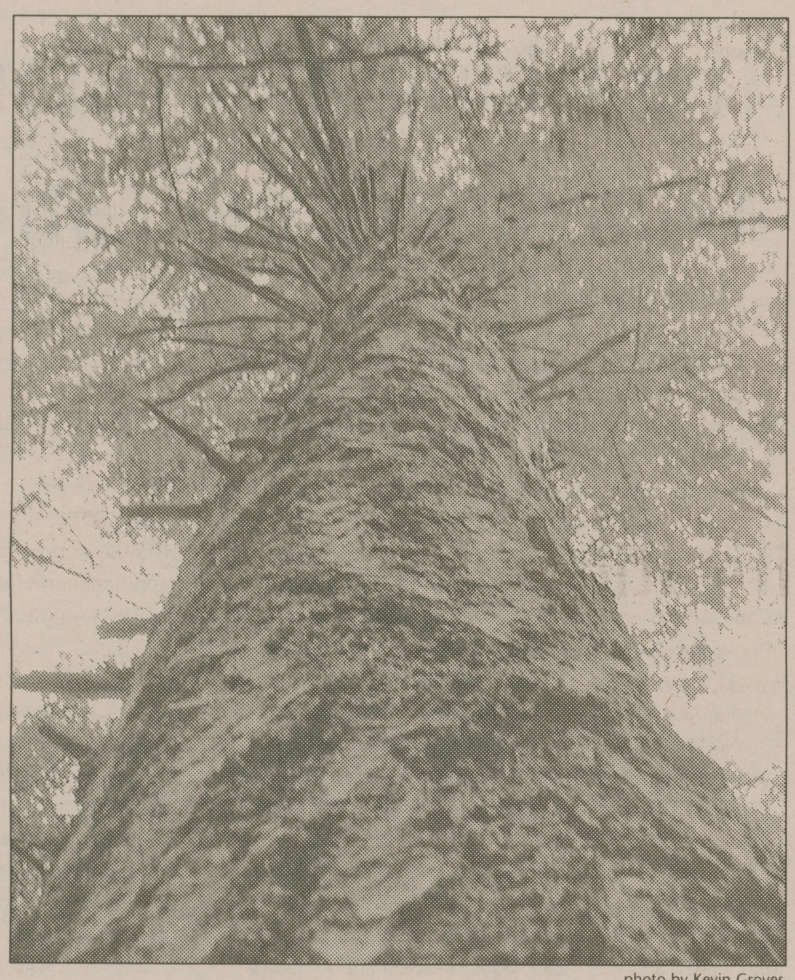


photo by Kevin Groves

Is this the face of a genetically modified tree?

What trees are really made of might become a hotly debated question in the next few years as the BC Liberals continue research to increase growth in the province's forests.

Last month Forestry Minister Michael de Jong announced that Forest Renewal BC (FRBC) would be replaced by a new program called the Forest Investment Account (FIA). The switch will take place in late March.

De Jong could not be reached for comment but said in a press release that the new program would conduct research that supports sustainable forest management and increased annual allowable cuts (AAC), the number of trees authorized for logging each year.

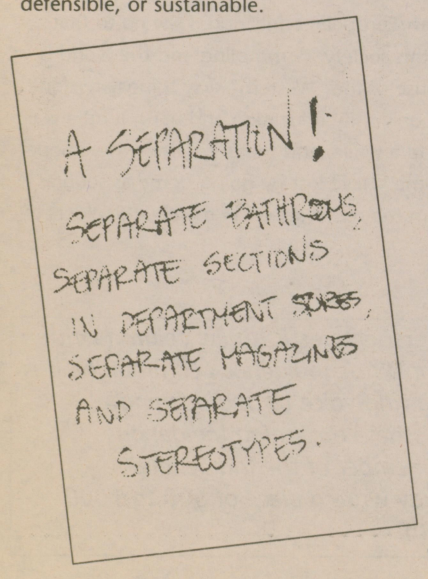
"The new Forestry Investment Account will help government develop a globally recognized, sustainably managed forest industry," de Jong said.

But environmental groups remain wary that the government will focus on projects that allow logging companies to cut more old-growth forest and projects such as research on genetically modifying trees to increase growth potential.

Joe Foy, a spokesperson for the Western Canada Wilderness Committee (WCWC) said the BC Liberals will likely spend less money on environmental repair and more on tree farming to increase the AAC.

"Any logging company that can get trees to grow quicker will be rewarded with permission to log old growth faster," Foy said. "This could include genetic manipulation of trees."

Jill Thompson, a spokesperson for the BC Sierra Club added that current tree farming practices are based on growth increases decades down the line and are not scientifically defensible, or sustainable.



"The logging companies were some of the biggest supporters of the Liberals in the election," Thompson said. "Now the minute they do some sort of 'improvement,' like in tree volume, they could be rewarded with an increase in the AAC."

But Steve Crombie, a spokesperson for Interfor, one of Western Canada's largest logging companies, said that the AAC will likely decrease as mills shut down permanently due to overcapacity and the American softwood lumber tariff.

"At this point, I would be surprised if [the AAC] increased," Crombie said. "Right now we're working on rationalizing our own industries around the amount of lumber that's currently available for harvest."

Alvin Yanchuk, Program Manager of the Ministry of Forests Genetic Section, agreed and denied that a fresh push toward genetic research occurred after the election. He added that existing research into growth potential has been going on for decades.

"There's been lots of talk since the Liberals came in, but right now we're still in the middle of evaluating our ministry," Yanchuk said.

Other scientists confirm that faster growing trees are on the horizon.

Barbara Hawkins, a scientist in UVic's Centre for Forest Biology said seed orchards are currently producing improved seeds of several major tree species.

"These are currently being planted in B.C., and some forest companies are [also] doing stand fertilization," Hawkins said.

Hawkins added that she sees no problem with measures to improve tree growth but does not advocate intensive forest management being practiced everywhere. She pointed toward New Zealand, which has been able to protect a larger proportion of native forest because wood fiber demands are met with faster-growing trees.

"I am in favour of 12-20 per cent of the harvestable land base being in untouched park," Hawkins said. "Another 10-20% per cent could be in intensive management zones where wood production is the priority after maintaining things like water quality. The remaining forest land would be managed with an ecosystem-based approach."

The current AAC stands at about 70 million cubic meters per year.

New boss at Felicitas

by John Thompson

The manager of Felicitas resigned last Wednesday, marking the first change in SUB management since General Manager Doug Ausman was fired.

Steve LeFebvre resigned on Nov. 14. His job is currently being handled by David Tillson, who was formerly events coordinator for Vertigo, before the nightclub closed its doors.

Jonas Gifford, Director of Finance, says the resignation was LeFebvre's own choice.

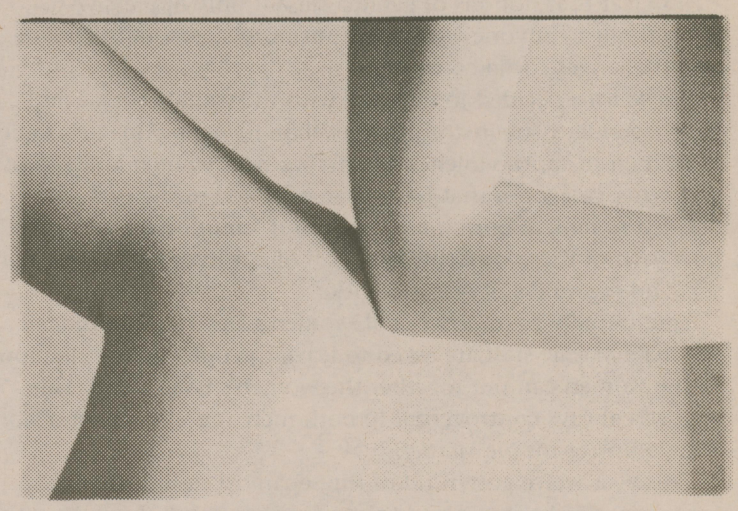
"He wasn't asked to resign," Gifford said. "There's nothing that's come up in the past week."

This fall a routine audit revealed SUB business operations were in the red by hundreds of thousands of dollars. Gifford said the campus drinking spot was an area where "we know we need a lot of change."

"Tillson seemed like a natural choice," Gifford said, because of lengthly experience working in the nightclub business." He added, "We were able to keep somebody who would have otherwise lost his job."

The position is only temporary, and will be subject to the competitive process, as part of the society's collective agreement with the union. Changes to the position, however, will probably be made, Gifford said.

Marnie Jensen, interim General Manager, said that "given recent events in Felicitas, we're reviewing the job description."



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EDITORIAL

May we introduce to you *the Martlet's* Gender Issue

As the *Martlet* staff sat down to our Annual General Meeting in October, we debated and brainstormed our special issue topics for the year. Now it might seem that not too much brainstorming and debating was in order since the same special issues tend to appear from year to year: the women's issue, the queer issue, the spoof issue. In our meeting this year, however, it was the women's issue that came under closest scrutiny.

When looking at the women's issue we discussed the implications of examining only one gender in the pages of a Martlet special issue. It's not that we think women aren't still oppressed – we don't think that at all. But the idea that women are oppressed and men are the oppressors is a second wave feminist notion of oppression which is out of date. Second wave feminism provided a crucial framework for beginning to examine women's oppression. Since then feminism has been developed to address the multiple and intersecting oppressions that people, both women and men, experience and perpetuate.

There is no denying that gender oppression exists. We see this every day, all around us, and in many forms. We see it on covers of glossy magazines, in our paycheques, in the classroom. Who has tenure, and who is a sessional? Who speaks in class, and who is silent?

Yes women are oppressed because of their gender. But it is not only women who suffer gender oppression – this is clear if we look carefully over the past thirty years, since the birth of second wave feminism. Men also suffer, and so do all of those people who fall somewhere in between man and woman, and those who are in transition from one to the other.

Gender is a social construct. Sex is our biological bodies. And sexuality is who we choose or choose not to sleep with. Gender, sex and sexuality are of course related, but they do not determine each other. As a social construct, gender has the ability to render us restricted or free, depending on where we fall on the gender continuum. Gender is something we can accept or resist, but regardless, concepts of gender shape both our relationship with ourselves/our bodies, and our relationship with the world.

It's clear that notions of gender are not only oppressive to women but to anyone who questions norms, pushes boundaries and challenges social constructs.

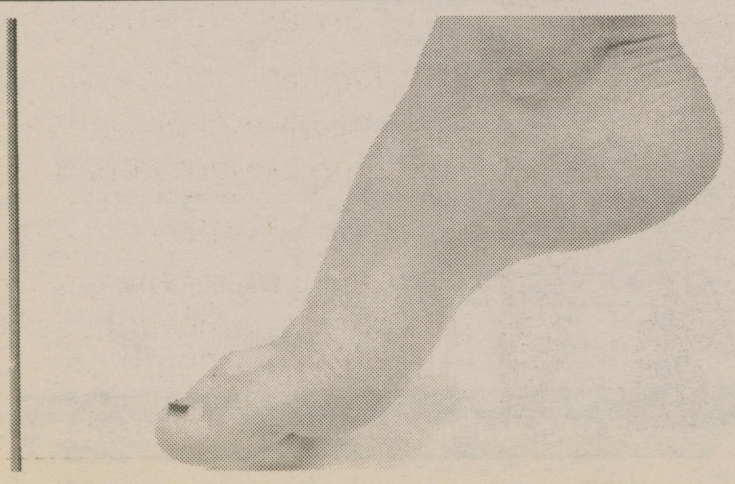
The Martlet decided to do away with the women's issue and have a gender issue instead. Rather than focussing on such topics as women in sport, violence against women, women and work, and other categories that have been explored in the past, we decided to look at both masculinity and femininity, to examine how each of these concepts shape all of our lives regardless of our sex, and regardless of our sexuality.

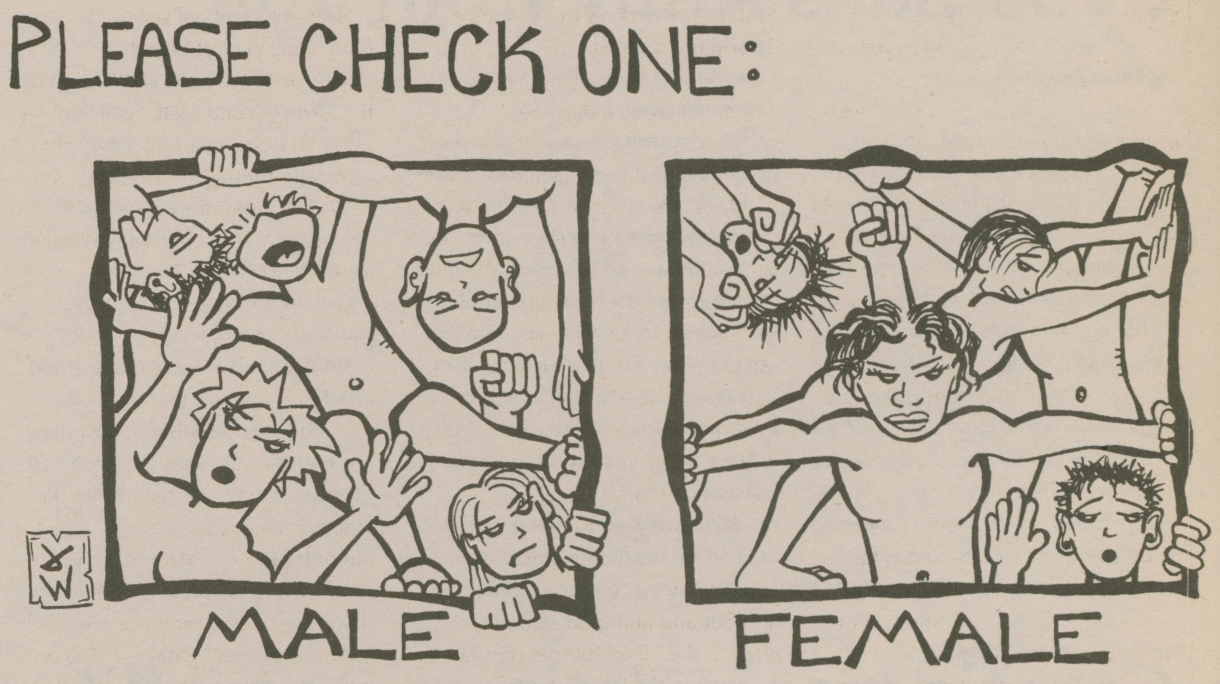
Traditionally as International Women's Day rolls around, all the male *Martlet* staff are asked to leave the office for production so the women can put together the women's issue alone. This idea was always controversial to both men and women who work and volunteer for *the Martlet*.

This year we've gotten rid of the separatist notion that only women can fight for an end to gender oppression. To make real change in the world, and to challenge stereotypes of gender, sex and sexuality, we need to work together, in the *Martlet* office and beyond, as a collective of individuals, women and men, who together can envision and shape a different, new and better world.

Editorial topics are decided on by staff at editorial meetings, every Monday at 12:30 p.m. in SUB b110a. Editorials are written by one or more staff members, and are not necessarily the opinion of all staff members.

Don't like what you read? Write, write, write, gimme gimme gimme: **martlet@uvic.ca**





INDIGENOUS PERSPECTIVES

The triumph of colonialism: a university education

by Jusquan, Haida Nation

I have often wondered why a university education seems so out of reach. Here I am, in my final year of a Bachelor of Arts degree in History and I still don't believe that I'll make it. Back in my community in Old Massett, Haida Gwaii, it is seen as an important accomplishment to achieve a university education. At the same time, I wonder why I am here. I feel I should be back home; learning from the elders, learning my language and being a part of the struggle against Canada to assert out rightful Aboriginal title to our homeland, Haida Gwaii. But instead I am here, hitting the books, struggling with papers, always with a feeling of inadequacy hanging over my head.

About being here in university, I have heard the condescending words from well-meaning individuals: "It's so good what you are doing. Your people must be so proud." I see where they are coming from. Of course "my people" are proud...because I am supposedly succeeding, right? Here, in university, living a pretty white, (sometimes) middle class lifestyle, learning how to write papers and speak with big words, and even argue against racism and prejudice that still prevails in Canada, especially here in colonial Victoria. However, I feel that I am not succeeding. Instead, I feel as though the colonial structures in this country and province are succeeding in their aim to contort the lives of Aboriginal peoples.

It is clear that despite the government policy to do so, Aboriginal peoples are not assimilated, for our culture and languages still exist. Although our cultures remain strong, our languages struggle. The survival of our languages should be paramount for every Nation. Many of the elders who speak fluently are passing away, but many of the young people are carted away for at least four years at university. Of course it is often much longer. Why are we getting "educated," and why is it encouraged by the very system that has always maintained its intentions to suppress and oppress us?

Educated Indians can't be too much of a threat to the colonial government, especially if those Indians are educated to fit within the colonial system. Especially if the federal government pays for Aboriginal peoples to be educated. Granted, the governments of this country were made and continue to prosper because of the resources they have appropriated from First Nation peoples, even they acknowledge that it is very small compensation. Regardless, they would hardly agree to pay for our education if it meant that we would rise up and create a great big Indian revolution against them with the same tools that they gave us. That is often the myth, that we educated Aboriginal peoples can "use the white man's tools against him." Sure, that has been done and will continue to be done, but often what happens is that we find jobs with our university education in token positions that only serve in making the very system that oppresses us stronger.

What is even more disturbing to me is the treatment of Indigenous knowledge within this university, a microcosm perhaps of Canadian society at large. Our teachings, perspectives, our medicinal plants, our history, our "art"...everything about us is seen to be up for grabs by anyone and everyone. Appropriation happens at every level for us First Peoples. I believe the reason for this is that Indigenous knowledge is seen as something "natural," something that is seen to "come from the earth." Therefore, there is no harm taking the life story of Indians and making money off of the book as there is in observing wildlife and recording the results. It is hard for me to understand why appropriation of our lives is seen as academic achievement.

The saying is: "Write what you know." Well, there are libraries of books by non-Indigenous anthropologists, ethnographers, historians, biologists, political scientists, archaeologists and linguists who seem to "know" all about us Indians. The prevailing notion is that white people are better equipped to understand us than we are to understand ourselves. This arises right out of scientific racism, that is supposedly out of date, but is still prevailing in Canadian society, pertaining that we haven't quite evolved to the same level of white people. An Indigenous person writing about themselves is viewed as quaint, a "story" that is "interesting" but rarely as having the same academic weight as say, Franz Boas, or Robert Bringhurst.

Robert Bringhurst is the supposed "great" Canadian author that everybody seems to be drooling about. Bringhurst has recently written a trilogy of books, rewritten stories originally told to John R. Swanton in the beginning of the twentieth century. Swanton was an anthropologist who wrote a weighty ethnography about the Haida people. Bringhurst has taken it upon himself to translate and rewrite our history, without consultation with us, and is proceeding in making a fortune with his three glossy books. Why is it that this is seen as something normal? Because it has been happening since Europeans arrived. Take something that is not theirs, claim it as their own, and feel as if they are a genius because of it.

The thing is, my whole point being (I know, you're all waiting to hear it) that this institution perpetuates what Bringhurst stands for. White is right. Excuse my use of slang, but quite frankly, that is the problem. We are being taught that our ways of knowing are substandard compared to the tools of a Canadian/European education. I say no to that notion, and that this society is crumbling and the world is falling apart because of the "Western" way things are done. I plan to take my university education and hang it on a wall, stare at it once and a while, and that's it. Otherwise, I hope to make up the time I have lost by going home as soon as I can and learn from the real teachers in my life, the elders of Haida Gwaii.

Indigenous Perspectives *is a new column written by members of UVic's Indigenous community. It is dedicated to giving voice to and opening discussion of issues concerning Indigenous peoples. Any member of the Indigenous community may write a piece of 600 to 1000 words in length.*

[2000/2001]
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LETTERS

System jeopardises the success of Aboriginal students

I was pleased to read your new column written by UVic's Indigenous community. I shall be looking forward to reading forthcoming columns.

May I offer a suggestion concerning the scandalous fate of Aboriginal students in our public school system? Province-wide the dropout and non-graduation rate of Aboriginal students (60 per cent) is a disaster, which can best be described as "educational genocide" by the public school system. In the Greater Victoria School District, the "non-completion" rate for Aboriginals is even higher at 70 per cent. In some school districts throughout the province, Aboriginal dropout and non-graduation rate is often in the 90 to 100 per cent range.

Here are the latest statistics about the "performance rate" of Aboriginal students in the B.C. public school system – a performance rate that is similar to rates right across Canada.

"University Eligibility and Direct Entrance for 1997/1998 Secondary School Graduates for Aboriginal Students:" eligible to enter University, 12.8 per cent; apply to university, six per cent; applications accepted by universities, 3.8 per cent; actually admitted/enrolled in university, 2.6 per cent; actually graduate from university (estimate) 1.3 per cent.

The graduation rate of Aboriginal students from our high schools is approximately half the provincial average of 75 per cent. Why are one in four of all our children failing to graduate?

There is no simple answer, but there are fundamental strategies that our public schools should employ in order to meet the educational rights of Aboriginal students.

Firstly, the school system must develop programs and teaching strategies to help Aboriginal children overcome their disadvantages due to poverty and low incomes in the Aboriginal communities all across this province.

Our public school system is notoriously neglectful and discriminatory in how it fails to meet the needs of "underclass" children. Research study after research study reveals that some 80 per cent or more of students who drop out are from the disadvantaged, low-income groups in our society.

Third, schools must stop the primitive, unproductive, punitive, destructive and averisve practice of telling our students that they are "failures" when they don't "measure up" to their classmates.

Children who are certified by the school as being "successful" rarely drop out or fail to graduate. Every child, upon leaving school at the end of the day, should never head home with a feeling of "failure." Rather, they should leave with a sense of confidence that they have been successful, be the success ever-so-modest. Our school system is "failure-oriented" rather than "success-oriented."

Telling children that they are "failures" constitutes an inexcusable attack upon their dignity, their self-worth and their self-concept. It is little wonder that students drop out by the thousands at age 16 when they can legally drop out of school.

Secondly, schools must concentrate on teaching the "three Rs" (reading, 'riting, and 'rithmatic) to all disadvantaged children in the early grades. Some 25 per cent of all children moving from elemantary to high school lack the skills in the three Rs to be successful and graduate.

Indigenous students who are "lucky" enough to be students at UVic should be regularly attending school board meetings to protest the failure of the Victoria board to establish policies that will result in a fair and equitable deal for our aboriginal students. It's the school system that's a failure, not the children.

John A. Young, President, B.C. Advocacy Institue, Victoria School Trustee and Aboriginal Metis

Missing the point

Your columnist Elissa Bergman misses the point of many objections to the letter from UVic Women's Studies department supporting Thobani.

Claims that sociologists should speak out are silly, as the letter did not offer the intelligent analysis expected of an institution of higher learning. That institution does not give its employees license to promote their personal socio-economic views, especially in such irresponsible ways.

The letter is clearly from a marxist viewpoint, in economics and in views of people as other than good individuals. The letter writers seem hypocritical, as they are using their taxpayer funded position to promote a specific belief set. Those funds are taken from taxpayers by government force – so taxpayers are forced to support the innacurate claims and hateful views of Thobani and her UVic supporters. That sounds like oppression, which the letter writers claim they work against. It seems to me they just want a free ride.

If the letter writers want to push their own narrow-minded views they should start their own institution. Given Victoria's large numbers of yuppy socialists (whose foundations are neo-marxist) they should have no trouble raising money – if many people think they have merit. More likely they'll end up whining about the oppression of not being given money, because even socialists see the unfairness in their criticisms of the country that has done the most in recent times to protect individual rights – the US.

Keith Sketchley

Left-wing think tank found

Simon Glezos wonders "Where is the left wing equivalent to the Fraser Institute?" Mr. Glezos, it is all around you. It is the University of Victoria. The left wing think tank is the UVSS, the left wing publication is *the Martlet*, and the left wing following is, if we are to be truthful, at least three quarters of the 18,000 students at UVic. (How many people did you say attended the last Fraser Institute meeting?) Even Victoria's "unbiased" newspaper, the Times Colonist, stands firmly on the left.

Furthermore, to address Mr. Glezos point that only the Right can afford such meetings as held by the Fraser Institute: What does he expect? Of course the right wingers get the big donations. Would a major corporation really want to support a left wing group bent on taking them down? And besides, real politics don't need Panini sandwiches and fancy hotel lobbies to make their point – but hey, if you've got it, flaunt it.

David Webb

Take a look around

As an alumni of UVic, it is nice to see that the spirit of the Martlet hasn't passed on since my days there. I was especially tickled about the commentary of Simon Glezos article regarding the Fraser Institute. Sadly, I am afraid that the left (or the centre, for that matter) will never get a think tank like the Fraser Institute. I suppose the only one we have is our own collective conscience. As a seminary student at the Vancouver School of Theology, I see a lot people who don't fit into the catagories laid out by the Fraser Institute, and can only work with my faith to try and even out the playing field. Although I don't agree with Marxism myself, it certainly has something to say regarding humanity.

As for the people who said a) people get well off when they get older I say, look at poor seniors and b) September 11 had nothing to do with economics, well...I hope the person that said that turns off his (or her) big screen tv and takes a look around at the world. Peace.

David Morgan

SOAPBOX

Everyone tries to fill the emptiness in their own way

by Katrina Sark

I would walk. And everytime I stopped I would leave behind a piece of myself. Eventually I would lose myself along the way. Don't know where or how, just know that something is missing. When I stop I need to remind myself that I'm alive. I live in motion. In the everlasting highways, driving accross the provinces, tracing my finger over the colourful chunks on the map that I bought from a smiling boy at a gas station. And in the sleepy-morning airports, when I'm so tired that I don't care that they lost my luggage, and pick up the payphone to tell my mom that I will be home soon. And on the street of a little town I will never return to, because I lost count of them a while back, or in a little coffee shop somewhere in London which I will never find again, because I don't remember how I found it in the first place. But I remember feeling alive, feeling every leaf move and every raindrop reflecting the first beams of the dawning sun, and I remember the expressions on people's faces when the flight attendant announces that their flight has been delayed because of a snowstorm, or watching them sip coffee and pretending to read the newspaper, while desperately trying not to think of another day filled with disappointments. I remember saying hello and goodbye as people enter and exit my sphere of grace, some barely looking up, others breaking me and building into the depth of my memory.

And suddenly my soul rushes off to all the places I've never seen. Brushing along the walls of beautiful buildings, sweeping over the walkways and alleys, flying through the open windows of palaces like a breeze. And then I suddenly wake up because I can't sleep, can't breathe, wanting to be there, being pulled and pushed to catch up with it.

I would walk. Leaving my footprints behind, and maybe even some fingerprints here and there, maybe even on the Great Wall of China, or on the door of Hagia Sophia. And when I finish that journey, unsatisfied like a flame, I will be wishing that I had never left the island and never touched things that I can't take with me. Every day would still seem like I new day, and I wouldn't feel like something is missing. It would be easier to pretend that this is life and everything else was but a dream.

Until one day, when I will wake up and not know where I am anymore. And it will take me seconds even minutes to remember that I'm home. And I will brush my teeth, curl my eyelashes, grab my books and a bagel, and catch the 10 o'clock bus, constantly reminding myself that I just turned 21 and my whole life is still ahead.

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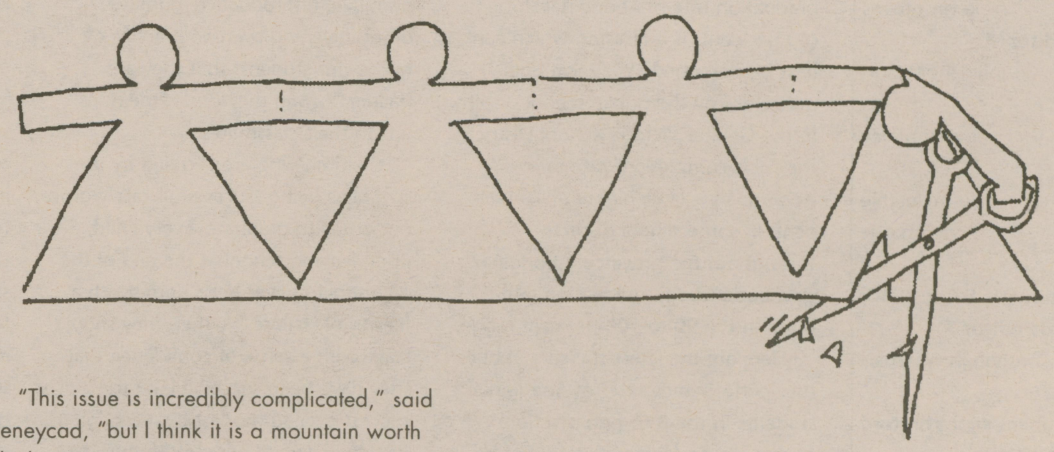
A mountain worth climbing

Trans inclusion at the UVic Women's Centre

by Victoria Bowman



"First, I usually hold it in. My initial instinct isn't, 'I have to go pee, I'm gonna go pee.' It's 'where am I, is it a single stall, do I feel safe in this place?'"

We are sitting at my kitchen table, talking about bathrooms.

She said, "The feeling I don't like is when I'm standing at the sink washing my hands, or coming out of the stall, or following someone into the bathroom," she paused, " ... I guess pretty much any moment when someone first sees me makes me uncomfortable."

"Mmm." I tried to imagine.

"What I do is give them a little smile," she demonstrated, "Something that says 'yeah, I'm cool, I'm casual, I'm in the right bathroom.' It's not like I'm wacking off or something, I'm just going pee. Washing my hands."

Bathrooms are gender-specific spaces, using them can be threatening for people whose gender presentation is not 'normal.' They have been divided into men's and women's for the purpose of safety – people are vulnerable with their pants down. Safety, however, depends on your location. For many people who identify as transgendered, transsexual, bigendered, or androgenous, or whose gender presentation is ambiguous, entering bathrooms can be a perilous experience.

Likewise gendered services – services aimed solely at men or women – like the Women's Centre at UVic aren't necessarily perceived as safe by all who would like to use them.

"What is a safe space? As a white woman maybe you feel totally safe, but as a woman of colour or a woman who isn't straight you might still feel marginalized in the Women's Centre," said Andrea Peneycad, Women's Centre Representative to the Student Society board of directors. Safety on the books and safety in reality can be two different things.

Women centred spaces emerged out of second-wave feminism in the 1970s and offer services like a safe place to meet, resources on different issues, and a physical location from which women can start thinking about operating outside of the pre-defined expectations of how women are supposed to be. At UVic the Women's Centre's mission is to be a strong radical feminist voice on campus. Their vision is to create social change through political action, education and support of University of Victoria women students.

Yet feminism means different things to different people. Because the Women's Centre operates as a collective the possibility always exists that many versions of feminism and ideas for what the Centre should be doing at UVic can be in operation at the same time.

"Many people define feminism as 'fighting patriarchy,' but a definition I've recently come across that I really like is 'a lens through which to look at power relations,'" said Lisa Helps, former collective member at the Women's Centre.

How collective members define feminism influences how they see the Women's Centre functioning on campus, who the Centre is serving and what the needs of that population are. Which meant that last year when a collective member and volunteer who was transitioning approached the Centre with his story and questioned the centre's policy on transgendered issues, collective members were faced with a big question: what is women's space?

As a women-only space, the Women's Centre is stuck with defining who is, and is not, a woman. Definitions like this are tricky. Should a women only space include women who were born men? What about someone who has transitioned from female to male? Should collective members be concerned about the appearance of having men in the centre?

"This issue is incredibly complicated," said Peneycad, "but I think it is a mountain worth climbing."

Climbing the mountain has uncovered both reasons to include trans people and implications of doing so.

"When we first were discussing the issues people were feeling really stoked," said Sharmeen Khan, former co-ordinator of the Women's Centre. "We felt excited, empowered and almost revolutionary. But we soon realized we were moving too fast. We needed to consult with the trans community and we needed to think about the implications of changing our policy."

A lot of people felt it was important to not 'water down' a women-only space. There was also concern for women coming to the Women's Centre for crisis counselling, thinking about what the impact might be of having people in the Centre who looked like men.

On the other hand, many people wondered at what point you cut people off from accessing the centre.

"Is it when someone has been on testosterone for seven months and has whiskers?" asked Helps.

Some collective members suggested creating an anti-oppression centre, or an all-gender centre, because feminism is more diverse than 'women's oppression.'

"Inclusion and diversity are feminist issues," Khan said, "and to provide a safe space is, or should be, our mandate."

One thing most members were in agreement on was that trans people could use more safe spaces on campus.

"The Women's Centre is getting a lot of focus because they have to define who is and isn't a woman," said Joshua Goldberg, member of Transcend Transgender Support and Education Society. "But any service that is supposed to be universal needs to look at this issue."

This June an appeal was made to the Board of Directors of the University of Victoria Student Society to support a UVSS investigation into creating a gender-neutral bathroom in the SUB.

"We explained to the Board that there are an undefined number of trans people on campus," said Michelle Kinney, Director of Services at UVSS. "And that some of the things we take for granted like going to the bathroom can be intimidating and dangerous for some people."

Most people around the table had never thought about trans issues before, but the response to the appeal was unanimously in favour. The next steps, according to Kinney, are to contact people for input and start discussions around the awareness campaign that would go with the bathroom.

"And we are going to have to decide what to put on the door."

One of the problems with gender-neutral language or signs is that once they are made up – nobody uses them. Pronouns like ze, sie and hir work alright in writing, like with this children's rhyme:

I like coffee, I like tea,
I like the boys and the boys like me.
Tell your mother to hold hir tongue,
For sie did the same when sie was young.
Tell your father to do the same,
For ze was the one who changed hir name.

Communicating with them verbally is not so easy. Their ambiguity is unfamiliar to most people that are accustomed to gender specific language. Using neutral pronouns requires constant definition and explanation of what exactly you're talking about and why. This was one of the obstacles encountered by people at the Women's Centre last year when they were looking at redefining their policy.

And this is where the Women's Centre is currently at. They need the language to talk about trans inclusion and they require more information before they can think about re-working their policy.

"We need to start from the beginning," said co-ordinator Eliza Walter. Information gathering is happening in two ways: a collective member is starting an assessment of other gendered services around Victoria, looking at if and how they have addressed trans inclusion in their policies, and the collective has approached two groups in town about the prospect of running information workshops for their members.

One of these groups, Genderqueers, focuses on trans and intersexed issues, and what they mean in terms of access to gender-specific spaces. "We provide information and raise awareness, broadening people's ability to see," said Taver Rice, Genderqueers member. Many people in the community feel that because trans inclusion is such a complex issue no solution will ever be perfect. Nevertheless, for now, the Women's Centre is working on education.

Rice and I talked about what an educational workshop for the Women's Centre might look like, and this is how he described being able to see:

"The Women's Centre is looking at where they should draw the line," I offered.

"Right. And all I'm doing is pointing out inaccuracies," Rice said.

"We would talk about things that are associated with men and women like food. Who eats a steak, who eats a salad. We might talk about colours, that's pretty obvious," he said, "or take it a little further like with cars. Who drives a Honda Civic, who drives a Honda Civic with a booming stereo?"

How come I know the answers to these questions?

"From there we start extrapolating and think about whether or not what you eat determines what gender you are."

Does it?

"Once we start to see some of the grey areas and things that don't fit with where society's line is, sometimes people look to try to shift the line," he motioned with his hand, looking up at me. "Once it's been pointed out that the line doesn't work in one spot it's easy to see that it doesn't work in another spot either."

I listen.

"And it's not far from there to realize that there shouldn't be any line at all."

Good bathrooms in which to pee

On campus:
- basement of the SUB (little used)
- washroom for people with disabilities and parents in the SUB

In Victoria:
- Starbucks has single stalls, so does the Thin Edge of the Wedge and most small coffee shops

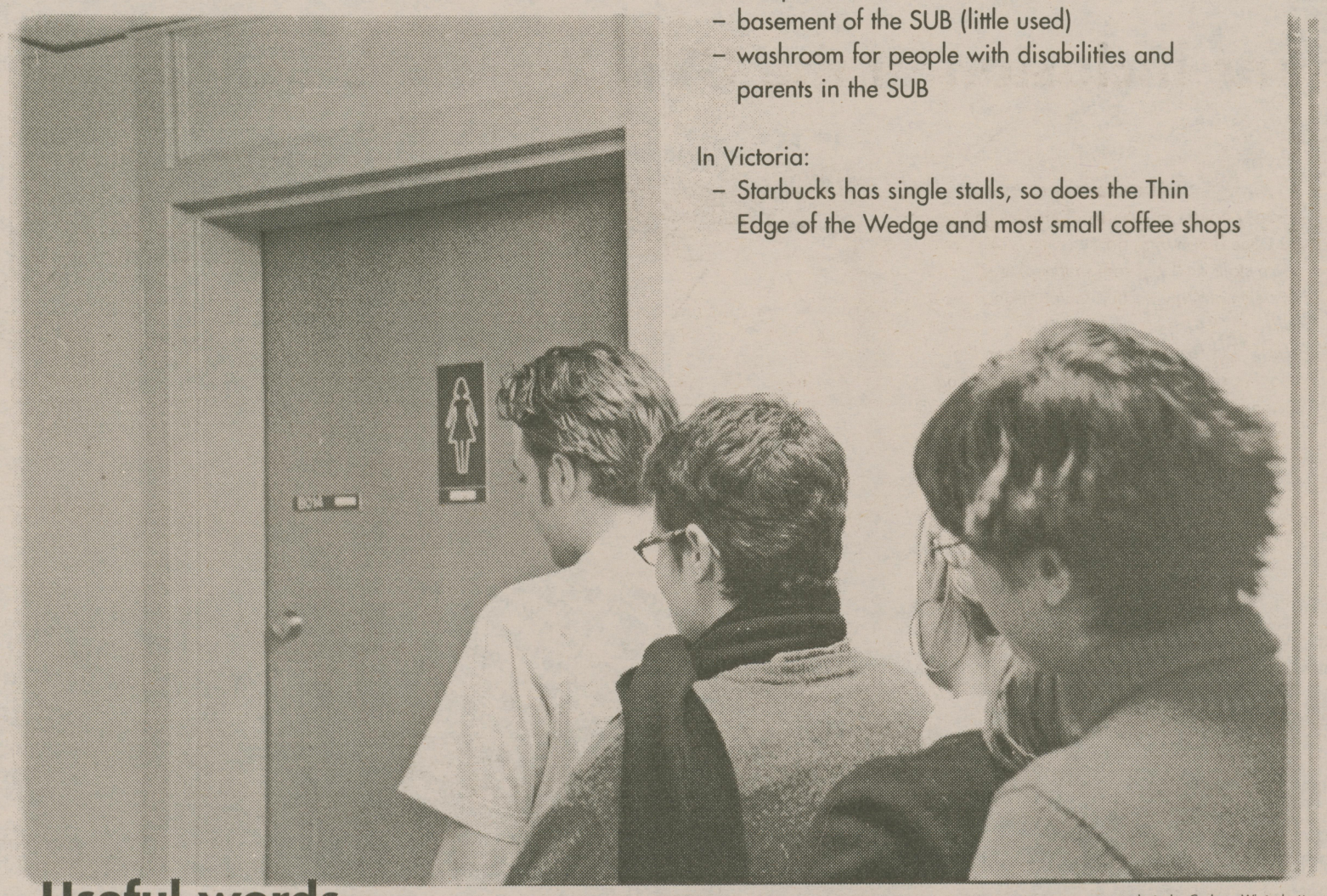


photo by Graham Winterbottom

Useful words

Sex: refers to the physical aspects of our bodies that are associated with gender.

Gender: describes how people feel about themselves (gender identity), and also how people want to be perceived by others (gender expression).

Trans/Transgendered: sometimes used interchangeably as umbrella terms to refer to anyone who has a gender identity that is not as simple as "man" or "woman," who expresses their gender in a way that contravenes societal expectations of the range of possibilities for men and women, or who experiences transphobia as a result of having physical characteristics outside the norms of male and female.

Two-spirit: used by some First Nations people to describe themselves in a way that is closer to their cultural construct of sex/gender/sexuality.

Intersexed: people who are born with a physiology, either anatomically or chromosomally, that is outside the medical definitions of "male" or "female," or who are transitioning to that place.

Bigendered: either a female or male who assumes or identifies with a mixture of female and male dress and characteristics, or who does not identify with any gender.

Androgenous: sometimes used to refer to an identity in the middle space between man or women which is not necessarily either.

FTM or F2M: female-to-male transsexual/transgendered.

MTF or M2F: male-to-female transsexual/transgendered.

Sources: Genderqueers pamphlet "Wanted: A pot to piss in," and Transcend Transgender Support and Education Society resource booklet "Transforming Community: Resources for transgendered people, intersexed people, and their families."

Recommended reading

Kate Bornstein's *My Gender Workbook* and *Gender Outlaw: on Men, Women, and the Rest of Us*

Judith Butler's *Gender Trouble*

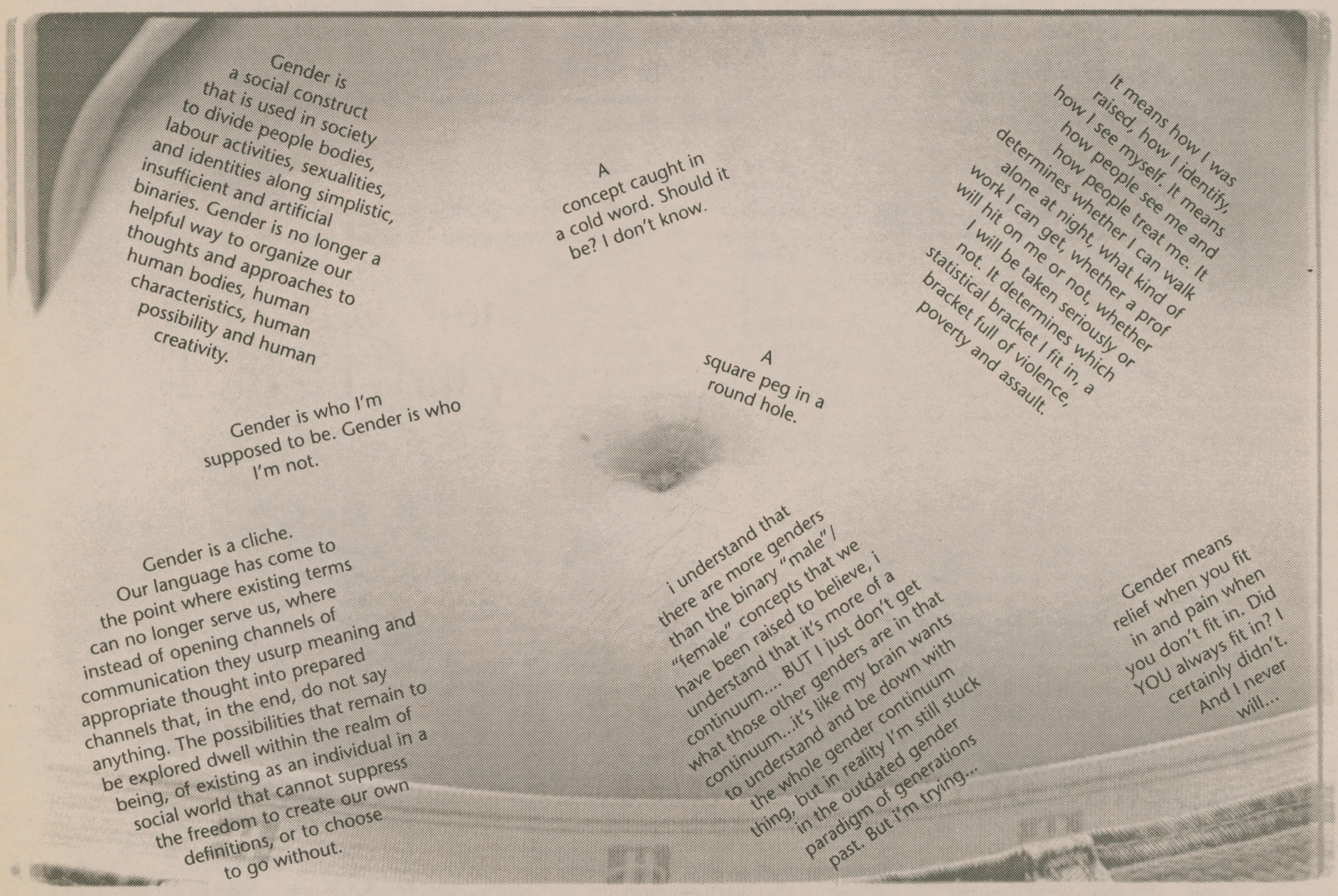
Leslie Feinberg's *Stone Butch Blues* and *Transgender Warriors: Making History from Joan of Arc to Dennis Rodman*

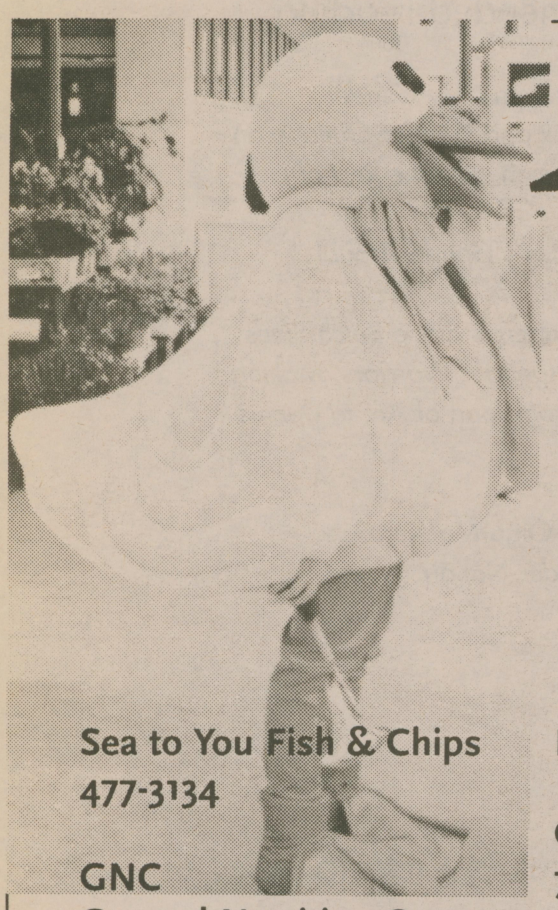
Gordene Olga MacKenzie's *Transgender Nation*

Resources in Victoria

Transcend Transgender Support and Education Society
(250) 413-3220
transcend@islandnet.com

Genderqueers
(250) 383-5144 (box 1179)
genderqueers@hotmail.com


Gender is
a social construct
that is used in society
to divide people bodies,
labour activities, sexualities,
and identities along simplistic,
insufficient and artificial
binaries. Gender is no longer a
helpful way to organize our
thoughts and approaches to
human bodies, human
characteristics, human
possibility and human
creativity.
A
concept caught in
a cold word. Should it
be? I don't know.
It means how I was
raised, how I identify,
how I see myself. It means
how people see me and
how people treat me. It
determines whether I can walk
alone at night, what kind of
work I can get, whether a prof
will hit on me or not, whether
I will be taken seriously or
not. It determines which
statistical bracket I fit in, a
bracket full of violence,
poverty and assault.
Gender is who I'm
supposed to be. Gender is who
I'm not.
A
square peg in a
round hole.
Gender is a cliche.
Our language has come to
the point where existing terms
can no longer serve us, where
instead of opening channels of
communication they usurp meaning and
appropriate thought into prepared
channels that, in the end, do not say
anything. The possibilities that remain to
be explored dwell within the realm of
being, of existing as an individual in a
social world that cannot suppress
the freedom to create our own
definitions, or to choose
to go without.
i understand that
there are more genders
than the binary "male"/
"female" concepts that we
have been raised to believe, i
understand that it's more of a
continuum.... BUT I just don't get
what those other genders are in that
continuum...it's like my brain wants
to understand and be down with
the whole gender continuum
thing, but in reality I'm still stuck
in the outdated gender
paradigm of generations
past. But I'm trying...
Gender means
relief when you fit
in and pain when
you don't fit in. Did
YOU always fit in? I
certainly didn't.
And I never
will...



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Mac's Cycle Centre
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Peoples Drug Mart
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Squeaky's Laudromat
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Victoria choreographer passionate about her work

by Victoria Bowman

Connie Cooke started choreographing when she was a child, creating dances with her neighbours, putting on shows for her parents and their friends. She now works as a teacher and choreographer in Victoria, B.C., at Lynda Raino Dance. Cooke's philosophy of movement and creation has evolved out of her work at the Ryerson Theatre School in Toronto and Contemporary Dancers in Winnipeg. At her James Bay home, she introduces me to the images and objects from her shows. I settle in front of the gas fireplace and this is what she tells me of her muses and inspirations:

Isadora Duncan is someone who I greatly admire. She's a pioneer, one of the beginning people of modern dance. She took up the idea of ballet and completely obliterated it. She wasn't standing on stage smiling, she invited the audience to come into her space.... Modern is often like that: you come and experience this in this space, I'm not going to project out to you.

I became infatuated with her. She lead a completely interesting life, a non-conformist, had affairs with men and women, mostly men, got kicked out of the States, lived in Europe for a while, went on tour. People loved her. But when I was reading her autobiography I didn't realize how egocentric she was! Me-me-me-me-me. By the end of it I was over my infatuation with her. But I guess you have to be like that to change the world.

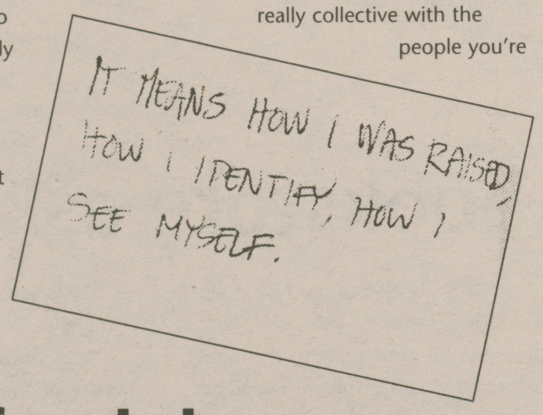
When I was finishing high school I wanted to dance professionally but I didn't really have a ballet body. I decided that if I couldn't be a ballet dancer, I would become the youngest Royal Academy of Dance examiner in Canada, and perhaps the world, right? Because I was gonna change it. I was gonna rock this place. Examiners always have to wear skirts and they sit proper and the have the little bell behind the little desk and they scare the hell out of the dancers coming in, and I thought, "This is something I really want to break down." I don't really believe in all that stuff.

I'm attracted to really strong women, historical women. The large project I did prior to [a Fringe Festival piece with Rachael Brown] was called My Orlando, based on the life of Orlando according to Virginia Woolfe. I used [Orlando] more as a springboard. I was really fascinated with the idea of gender, transformation, androgyny and sexuality.

I came up with my own archetypes. I used a live string quartet on stage that played contemporary and early music. I hired an actor, Roger Glansville, who's one of the most talented people I've worked with. His transformation was to go from Queen Bess, giving birth, to Orlando. So Orlando was born of nobility, but also of genderfuck, because Queen Bess was a Drag Queen and 13-feet tall.

I'm never afraid to not know why I'm doing something, because when you work unconsciously (and by that I mean with a really open mind and spirit, I don't mean like I don't know what the fuck I'm doing), it becomes really collective with the people you're working with and you find the right thing. Sometimes it might be a whole chain and then it's just a matter of shaping it, or sometimes it's best in its rawest form. It's really opening up the top of my head, opening up my interior and exposing it, in all honesty trying to shed my ego as much as possible so that whatever comes out is really truthful.

You don't always understand it but you recognize it, and it's the same thing you're talking about when you write that thing and you look at it and it stands on it's own and it has it's own resonance. You look, and you go "Yeah." When I look at other choreographers' work, then I get really into it. I love watching the dancers but I often really watch the choreographers for that moment when I recognize, "That's it. That's beautiful. That's perfect."



Fellow speaks of feminism

by John Thompson

I was hanging out with my cousin and her girlfriends, watching the hockey playoffs in a sports bar located smack-dab in the Centre of the Universe, otherwise known as Toronto.

The Leafs were playing and the air was thick with fickle team spirit and testosterone, a spell only broken by those erectile dysfunction ads played during the break, which caused brief but uneasy moments of silence in the otherwise noisy room.

A boyfriend entered late and began making small-talk.

"What're you taking in school," he asked the girls. "Women's studies?"

Laughter followed.

"I'd never be able to take Women's Studies," one girl replied. "I'd never be able to stand all those feminists."

As a self-described crazy protester, I felt ashamed to leave that sort of comment unchallenged. But I was new in the city and dependent on the kindness of relatives. I stayed quiet and stared at my beer, thinking about the bubble we like to call Victoria.

It bothers me how feminism has become another f-word and I think we're losing some valuable insights by casting it away as something obsolete and outgrown.

The Oxford Concise dictionary defines feminism as, "the advocacy of women's rights on the basis of the equality of the sexes."

But use the word enough and you'll notice how the f-words become equated with something very different – man-hating.

In contrast, when I ask feminists what they're after, I hear things like a more equitable, open-minded and inclusive society–not some vision of female global domination.

I think a prof of mine put it best saying, "Feminism is the radical belief that women are people too."

That isn't to say that chauvinist, domineering women don't exist. It's just to say they should be called just that, rather than feminists. Because when words about equality become words about domination, we lose a vocabulary for liberation.

Sure, language is fluid and the meanings of words are constantly in flux. That's what makes being an English geek, like me, so damn interesting. But when the word for women's equality becomes another f-word, a pejorative for man-hater, this isn't an innocent sort of redefinition. It muddies our vocabulary so that speaking about equality becomes speaking about domination: it isn't just inaccurate, it's a tactical offensive.

So how is feminism relevant today? After all, women can vote, work, and all that, right?

Well, in a crazy, globalized, post-Sept. 11 world, I think it's a good place to begin looking for inspiration.

Dubya Bush wants us to see everything as black and white, good and evil, us and them. In contrast, feminism pioneered blowing up binary oppositions and I think it's made the world a better place for everyone.

Maybe that's partly why feminism stirs such discomfort in people: it calls into question the most basic social relationships - gender roles and how they're defined.

It's interesting how, historically, supporters of the suffrage movement were pigeonholed as hysterical and irrational–qualities borrowed from stereotypes of women. In fact, these same qualities have been smeared on basically every social-justice movement since. So, in order to move ahead in these pursuits, it makes sense to look at feminism and what's happened to it – a word we're now afraid to use in public.

After all, as John Stuart Mill said, "woman was the first to be enslaved."

Choir world dominated by girls not boys

by Horia Coman

Typically, a choir is an organized company of singers. It should have passion, dedication, control over vocal chords and a lot of other things. The men and women in the choir should sing together, acquire unity while forming incredible music.

Sometimes, in between the music there seems to be a discrepancy. The majority of non-professional choirs are missing a balance of men and women. Why is it that the choir world is dominated by women?

The Prima choir, a local Victoria choir, is a great example of balance. The choir is directed by Bruce More and has 84 members. Although the choir's male to female ratio is roughly equal, it has a hard time attracting males.

"To get in the choir you have to be a man [and have talent]," says Margret Lidkea, one of Prima's organizers.

Allie Arends, a soprano with Prima, says that it's hard to attract men to choirs due to the stereotypes associated with men in choir. Since choir is not seen by our society as a "male" activity, young men wanting to join may feel out of place. Ian Zwiers, who sings second tenor with Prima, says he feels a sense of community in a choir and says that the "stereotypes fall away as people mature."

The different tones of voice improve the sound of the choir. Deeper tones blend with high pitch tones to create a varied melody. A choir with an equal male to female ratio is a balanced choir. Its sound has distinction and depth to it. Males are an integrated part of any choir and a male-deficient suffers in balance and sound.

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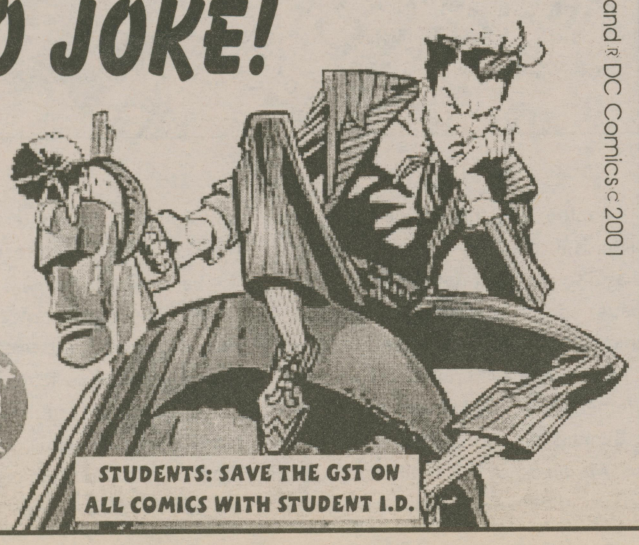
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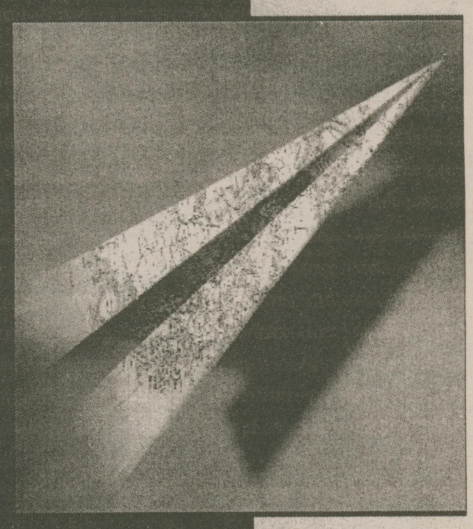
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Rock star androgyny through the ages

by Dustin Hawthorne

Androgynous. Both male and female in one, hermaphrodite. Of or marked by a blend of male or female characteristics.

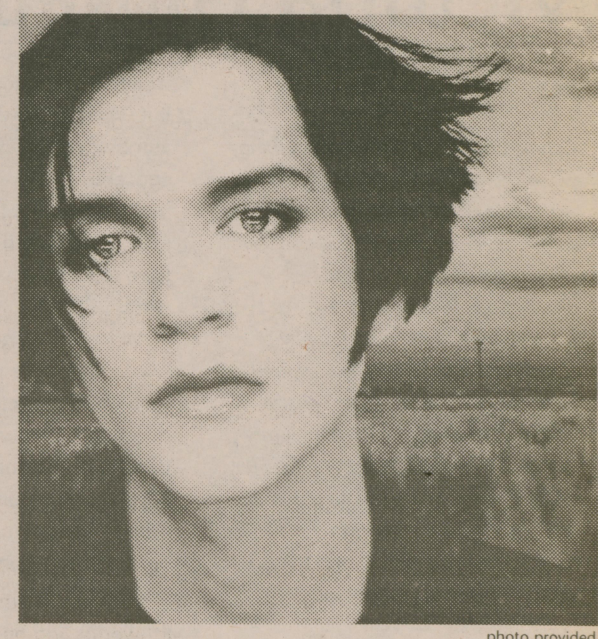
My first experience with androgyny and music took place ten years ago. At the age of 15 I was introduced to a brit pop band named The Smiths. There was something about the depressed crooning which complained of loneliness and a general feeling of being out of place that struck a chord in my adolescent mind.

What I really found alluring about The Smiths was the stunning mug of singer Steven Patrick Morrissey. I believe being confused about my sexuality at the age of fifteen may have been an underlying reason as to why I was so drawn to him; he seemed so beautiful to me. Some would argue that Morrissey seemed as though he could be either male or female. Others would suggest that he is a poster boy for masculinity. For me a combination of chiseled features and soft compassion which draws from both male and female characteristics added up to what I would now consider androgyny.

Androgyny and music have gone hand in hand for the past forty years. Think of Mick Jagger and Keith Richards inadvertently dressing up as faux women with their plumes and silky scarves looking like peacocks on stage. Consider the New York Dolls, a late 70s band from New York City. These guys, with their beehive hair do's, platform shoes, flashy-shiny lycra pants, Tammy Faye Baker-esque make up and effeminate "I might break my nails" stage antics, could have easily been mistaken for women. Iggy Pop is another marvelous example. As he writhed around on stage cutting himself with broken glass he still managed to look incredibly eloquent, maintaining princess-like posture.

To be androgynous has its definite selling points when it pertains to being a member of a band. I find myself drawn to a band if a male member or members posses feminine features as it seems to connote mystery and sexuality. Prince would be nothing if his aura didn't contain an insane amount of sexuality combined with his hard to distinguish looks. Brian Malko of Placebo a nancy boy who, with shimmering glossy lips, prominent cheek bones and giant smoky green eyes lined by the finest of Mac eyeliner, looks as though he mistook the Placebo photo shoot for a cover shot of next months Cosmopolitan. Gazing flirtatiously into the camera, his presence is like that boy in your nineth grade gym class who seemed awkward when the basketball was passed to him.

In my mind it is mandatory for a band to have male members that look like they could pass for women. While people like my father believe that boys who look like girls are peculiar, I can't wait for the day I see Fred Durst 50 pounds lighter, wearing fitting clothes and prancing about the stage like a fawn.



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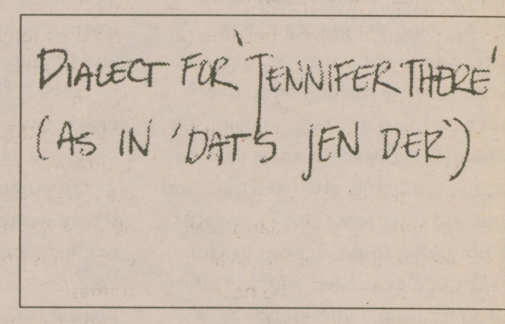


To sell or not to sell, bookstore asks

by Jeff Andrew

It has been almost a year since Subtext stopped selling *Maxim* magazine but debate about the decision rages on.

Last January Subtext pulled *Maxim*, *Stuff* and *FHM* from its shelves, due to poor sales and a growing list of complaints from students, staff and groups such as the UVSS Women's Centre and the UVic Pride Collective. The UVic Bookstore followed suit a few months later.

Subtext Manager Michael Joyce declined to comment but said last January the decision was made because staff found the content offensive.

At the time the majority of complaints focused on *Maxim*'s attitudes towards women.

"*Maxim* distorts women's bodies, sexualities and beauty for the purpose of the male gaze," wrote the UVSS Women's Centre in a letter to Subtext. "It portrays men as objectifiers of women."

The UVic Pride Collective also raised concerns.

"From a queer perspective the sexualized representation of lesbianism as a selling point for randy straight men that's seen in *Maxim* is distasteful and off-putting, for both myself as a queer woman and for the wider campus queer and ally community," said Ayla Lepine, Chair of UVic Pride.

Nevertheless, the decision to remove *Maxim* sparked a campus-wide debate. Students responded with letters to the *Martlet*, both in criticism and in support of Subtext's action.

Many questioned Subtext's logic in removing *Maxim* while continuing to sell *Cosmopolitan*, a women's magazine similarly accused of portraying females in the same sexist light as *Maxim*.

But for most students the bigger issue is whether Subtext's decision connotes censorship and control of student reading habits. Many believe that since Subtext is a student-funded operation, its job should be to sell students whatever they want to read.

"Subtext is primarily present on campus because of student funding and its purpose is to serve all students," wrote Virginia Bishop in a letter to the *Martlet*. "Does Subtext believe in the suppression of the student body's right of choice to read what they want? Or should we mould our reading habits to suit the best interest of a particular group?"

Michael Joyce responded to these charges in the *Martlet*'s letters page last March.

"We have no interest in suppressing information," he wrote. "Our decision to withdraw *Maxim* and related material does not represent an attempt to suppress the distribution of information or to control the reading habits of students. Instead, it represents a decision to offer our staff a more comfortable working environment and make the SUB a more comfortable and safe space for students."

One aspect often overlooked is *Maxim*'s poor sales on campus. In the three months prior to its removal from Subtext's shelves, *Maxim* sold only 11 copies.

As far as the UVSS was concerned *Maxim* was pulled for business reasons as much as personal ones.

"This was a business decision made by Subtext," said UVSS chair Jaime Matten. "The controversy may have helped justify the financial decision, but the bottom line is *Maxim* didn't sell."

UVic Bookstore employees confirmed that they'd had similar problems selling *Maxim*.

"If I'm getting twelve copies a month in and sending eleven of them back to the publisher, eventually there's a decision to be made," said assistant manager Linda Maasch.

Maasch added that the bookstore's decision was based primarily on staff and student reactions to the magazine. She added that even if *Maxim* had been a big seller, they would have done the same thing.

"I listen to my staff," she said. "It was sort of a double whammy: people were complaining and it didn't sell."

Seeking the difference between Cosmo and Maxim

by Kerria Gray

So what's the deal with *Cosmo* and *Maxim*?

Not being a regular reader of either one, I am ready to take on the two most popular magazines of their kind without bias. One is oriented towards women, one towards men. So are they simply the same magazine with the he's and she's in reverse?

As I began my "research," the first thing I noticed was *Maxim*'s October cover featuring a scantily clad blonde woman. And *Cosmo*'s cover? Once again, a scantily clad blonde woman. But wait a minute, aren't these two magazines supposed to be geared towards different genders? Why do they both feature eye candy for guys? Interesting.

Next, I compared the cover articles. Is there really much difference in subject matter between the two magazines? *Cosmo*'s November issue features such headlines as "Set his thighs on Fire – how to satisfy the naughty male needs most women ignore," and "Bloated? Lose five pounds of pooch by eating three new things."

Maxim's headlines are a wee bit different.

"Pain Street U.S.A. – horrible tales of human anguish: you'll laugh your damn head off," and "Girls of Extreme Sports: bikers, surfers, crashers, burners. Come see the bodies they're risking."

Hmmm. So maybe the two magazines don't actually have as much in common as I thought. But hey, you can't judge a book by its cover, right? Maybe the same goes for magazines.

Although *Maxim* appears to be the more sexist of the two, when I actually read the magazines cover to cover I found it was quite the opposite. While *Maxim* does have a large number of practically naked "chicks" scattered amongst its pages, it appears to be fairly respectful of womankind as a whole. To my surprise there is actually an entire section devoted to pleasing women sexually – so men really aren't so self-centered after all! *Cosmo*, on the other hand, is filled with one condescending article after another.

"Should you hold out on having sex to snag a guy?" "Sneaky schemes for getting your way every time," and "Dying to get engaged? Cosmo tells you how to fast forward your union".

It's things like that that give the female sex the (false) label of being controlling and manipulative.

photo by Melissa Cook

Another way that *Cosmo* and *Maxim* differ is through their advertisement. I was disgusted but not surprised to see pages upon pages of ads in *Cosmo* for things like laundry detergent, facial cleansers and even nutrition bars for women – promoting every old-fashioned ideal of how women should be. *Maxim* is not much different in this regard. It's ads sell mostly stereotypical guy stuff like cars, lighters and booze (most of the ads feature – you guessed it – half-naked females).

The one big difference between the two magazines is interest. While I found *Cosmo* to be fairly boring and condescending, I laughed out loud repeatedly while reading *Maxim*. Its articles – though often on the offensive side are intelligent and seriously hilarious. I'm actually even considering getting a subscription after reading an entire issue. Although neither of the magazines are exactly revolutionary in their portrayal of the sexes, they are meant for entertainment only. So even with my female bias intact I'd have to say that *Maxim* is by far the more enjoyable of the two.

A brief history of male grooming

by Ben Isitt

When Northern Alliance and NATO troops drove Taliban forces out of Kabul last week, a single image was beamed to media outlets the world over: the clean-shaven face of an Afghan man.

He had been liberated from the facial hair imposed on him by government edict when the Taliban seized power in 1994. Beard inspectors roamed the streets to ensure no men shaved. Meanwhile, in neighbouring Uzbekistan and Turkmenistan, authoritarian governments persecute Muslim men for wearing beards.

Indeed, men's hair has been contested for millennia.

"If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man," Samson tells Delilah before the Phillistines cut his hair and poke out his eyes in the Book of Judges [16:11].

Meanwhile the handbook of the US Navy and Marine Corp stipulates that officers "are not authorized to wear beards" and that "hair will be neat, clean and present a groomed appearance... Hair on the back of the neck may not touch the collar."

In the state-sponsored residential schools that plagued the Canadian West from the turn of the last century until 1984, young aboriginal boys had their hair lopped off upon admission.

How men should groom themselves (or be groomed) has fluctuated for as long as written records exist.

Shaved heads and smooth, clean-shaven bodies were signs of nobility in the Egypt of the Pharaohs, though dyed wigs and false beards were common. The thick, curly and long hair of ancient Greek men was cropped short from fifth century B.C. as a ritual offering to Hercules. In fourth century B.C. Alexander the Great ordered his troops to shave to prevent their beards from being grabbed in hand-to-hand combat.

Roman men soaked their hair with elaborate potions made from ash, earthworms and boiled walnut shells to prevent hairloss and greying. Their hair was cut short and brushed forward over their forehead, with arranged curls, and many Romans were clean shaven.

During the Middle Ages longer hair and beards were back in vogue, as was the novel bowl cut. Lizards boiled in olive oil was used as a conditioner and egg whites provided body and stiffness.

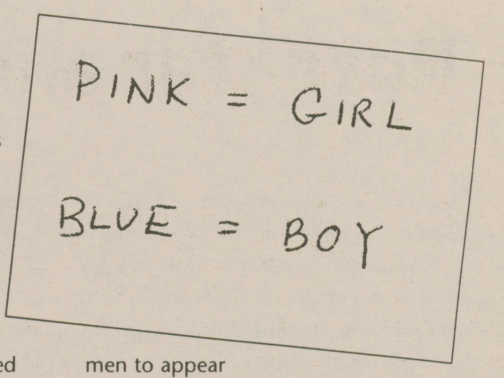
Short beards and long hair were the rage in 17th century England. Wigs were back in style, but there was a Puritanical push for short hair. In North America students at Harvard University were prohibited from wearing their hair long or powdering it, a popular fashion at the time. The poor, seeking to emulate their rulers, powdered their hair with sawdust.

In the wake of the French Revolution, grooming grew less elaborate with wigs banned and hair short. Czar Peter the Great of Russia imposed a tax on bearded men in his efforts to 'westernize' the empire. Facial hair, however, re-emerged in a major way with mutton-chop sideburns and the "walrus" mustache. Everything from beef marrow, onion juice, and butter to mercury and sulfur were applied by men eager to prevent hair loss.

In 19th century Europe and North America, the short, forward-combed style of the Romans re-emerged in the burgeoning industrial cities. Beards, considered to be subversive, exotic and repulsive in New England since the late 1600s, returned in the 1830s. While the new pioneers of facial hair were violently attacked as immoral in the streets of Boston, within a few decades US President Abraham Lincoln was sporting a beard that flowed down to his chest.

In 1895 the American William Gillette invented the safety razor, inaugurating a century of at-home grooming. The military influence of two World Wars left a legacy of the "clean-cut male" that has prevailed as the archetype of respectability to the present day.

But youth culture has frequently challenged these boundaries. Elvis Presley revived mutton chops in the 1950s, the Beatles resurrected the bowl cut in the 1960s, and by the end of that decade peace activists were burning their draft cards and growing their hair and beards long and proud. Punks dyed and chopped their hair in elaborate ways from the late 1970s on, and the 1990s witnessed widespread experimentation with facial hair.



Beyond the realm of fashion, male grooming has potent political and religious undertones.

After the First World War the Blue Army of Polish General Jozef Haller forcibly chopped off the beards of Orthodox Jews. In the Second World War, some Yugoslav resistance fighters grew beards and long hair in their struggle against German and Italian occupation. In the 1970s, Albanian dictator Enver Hoxia recommended all bearded men be barred from the country in an effort to keep out Western spies. And in the Soviet Union, beards were the mark of dissidents.

More recently in South Carolina, 300 prisoners at the Broad River Correctional Facility rioted in 1995 after the Director of Corrections banned long hair and beards. And in February 1998 Turkish riot police clashed with thousands of student protesters after Istanbul University implemented a policy requiring Muslim men to appear clean-shaven on their student ID cards. The Dean recinded the policy.

So while beards and long hair may seem a simple lifestyle choice in the privileged, "liberal" West, they are a source of contention and strife across much of the world.

Marx and Engels, Lenin and Trotsky, Castro and Guevara all sported beards. Hitler and Stalin never went that far, opting for the ambiguous mustache.

George W. Bush's face is as smooth as the flow of oil from Central Asia to Western tankers in the Indian Ocean. Afghan men have been "liberated" into a daily regimen of chemical foams, razor burn and sandpapery kisses. But at least they can join the US Marine Corp.

What do beards mean today?

"They show you're sensitive," says a third-year English student with a light stubble. "And you're rugged. You drink chai. You have a dog. You probably wear sweaters. You're nice, but you're maturing...you're growing up."

My advice to the hairier half of the student body? Let it grow.

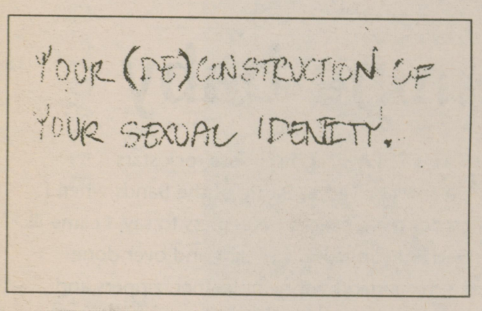
A brief history of female grooming

by Kelsey Dundon

Cleopatra was a brilliant woman. Her skillful use of eyeliner and love for milk and honey baths, which made her skin feel as smooth as silk, would eventually lead to the current multi-billion dollar cosmetic industry.

But she was not the first Egyptian to use cosmetics. There is archaeological evidence of its use dating back to 4000 B.C., which is proof that female vanity has a history as old as Eve herself.

The beauty of Cleopatra is that archaeologists believe she was not exceptionally beautiful, but by lining her eyes with kohl (sometimes made of sheep fat and powdered lead) she was able to seduce the best of men. The style in which she wore her eyeliner would remain buried in history until its resurgence in the 1960's.



Even great philosophers have contemplated cosmetics. The Roman Philosopher Plautus once said, "A woman without her paint is like food without salt."

Around 1500 B.C. in China and Japan women plucked their eyebrows, which is not unusual by today's standards, but they also painted their teeth black or gold.

In Greece, 1000 B.C., women painted the palms of their hands with henna, which is a reddish brown dye, in the hopes of looking younger. Ten centuries later Roman women painted their nails with a concoction made of sheep fat and blood to create ancient nail polish.

During the Middle Ages women wanted to be as pale as possible to show that they were wealthy enough to avoid working in the fields. Sometimes, they would use leeches on their cheeks to drain the blood from them. In pursuit of a youthful, wrinkle-free complexion, English women slept with slices of raw beef strewn across their faces.

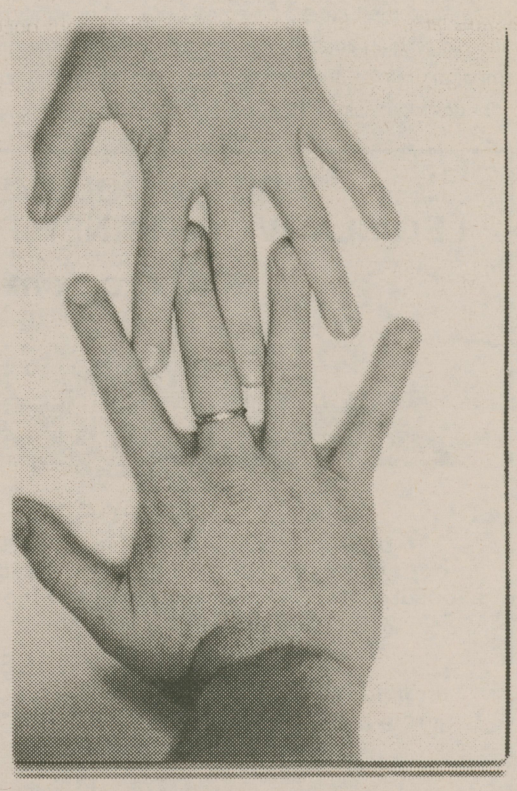
During Elizabeth I's reign, women bleached their skin with lead, which caused horrible deformities and could even lead to death. Hair was also bleached with lye, causing it to fall out eventually. Unsurprisingly, wigs became fashionable around this time.

In the 17th and 18th centuries, cosmetic use peaked and almost all classes used makeup. Red blush and lipstick was associated with a healthy glow and fun-loving spirit. But in 1770 a British law was passed stating "women found guilty of seducing men into matrimony by a cosmetic could be tried for witchcraft."

These were dark times in the history of cosmetics. During the Victorian era makeup was thought to be sinful and was associated with prostitutes. But the French still loved their cosmetics. They used Belladonna, an extremely toxic substance that has been used as a poison or sedative, to add a sparkle to their eyes.

Nowadays women will implant silicon in some places, literally suck out fat in others, and inject collagen in still others. As a friend's mother once told me after I had burnt myself with a curling iron, "Beauty is pain, dear."

Jerry Seinfeld once laughed about how women can pour hot wax all over their legs to rip out their hair by the roots, but still be afraid of a spider. If Seinfeld knew more about cosmetic history he would realize that waxing legs is hardly the most absurd thing women have done for beauty.



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David Alvarado shakes the dance floor

by Simon Rolston

Yes, it's true. This Friday, Nov. 23, David Alvarado will be cruising in from the city of angels to drop down some truly heavenly beats at Sugar Nightclub. His unique, homegrown sound slips around funky rhythms, sun-drenched drums and glistening jazzy flavours; this, ladies and gentlemen, is some fine house music.

David Alvarado has been stirring the dance music pot for around twenty years. He has put his golden touch on tasty tracks and remixes for labels like Definitive, Stickmen, Yoshie Toshie, Strictly Rhythm, X-Rated and Groove On; he was the intrepid hero behind the critically acclaimed Bomb imprint. On the tables or in production, Alvarado is an artist not to be missed. I spoke with David Alvarado online last week and asked him some questions about where he stands today.

Q. David Alvarado, thanks for taking the time to answer some of my questions. First, what (and who) would you consider to be your major inspiration?

A. Jesus Christ of Nazareth, my mother, my daughter's face in the morning...the ocean. Ron Trent, Derrick May, John Coltrane, Lonnie Liston Smith. E.E. Cummings.

Q. How do your LA roots affect your sound?

A. I think being so far removed from civilization has forced me to draw inspiration from sources other than the music scene or club scene. It doesn't allow for too much cross-pollination. So it kind of forces me to dig into myself and draw on my own inspiration.

Q. Do you believe that there is an "LA sound?"

A. Oh definitely. I think it's a lot more free flowing and open minded. Seeing that we don't have a lot of preconceptions as to what we're doing. There is a certain freedom to break all the rules.

Q. Does In-n-Out still rule the LA fast food industry? (Sorry, I had to ask.)

A. Actually yes, but Tommy's is still the o.g. place to be for a double coronary bypass with cheese.

Q. It seems that the blast radius of the Bomb is an ever present, developing element in the production scene. Briefly, how would you describe the past and future of the label?

A. I'm in the process of reviving my own imprint, but under the alias of Sunchildren. I think Bomb served its purpose and unfortunately until recent years it never got the credit it deserved. But hey, that's the way things go. I'm looking forward at my desire to make music and just let it speak for itself without the hype and PR campaigns. An imprint that lets me put my artistic vision in the public domain and is what it is without having to coax people or hyping them into accepting it. Just take it for what it is and let it live its own life. Pretty much what underground labels used to be.

Q. How would you describe the flavour of your new album "Maya Songs?"

A. It's inspired by the birth of my daughter and all the emotions and things that were revealed to me about life through that experience. It's also a dance floor project that would find its way into the boxes of most forward thinking d.j.'s who can understand the simplicity of what a soulful track can be.

Q. What are your plans for the future?

A. Continue to expand as an artist and a producer. Take North America's house scene back to its roots: a strobe light, a basement, and a feeling. Stand by and watch all the posers disappear from the "underground" music scene and be exposed for the frauds they really are. Nothing much.

photo provided

Tibetan monk speaks to UVic

by Jeff Andrew

The Venerable Bhagdro, a Buddhist monk from the Ganden monastery in Tibet, visited UVic last Saturday to speak about Tibet, the Chinese occupation and to tell his story as a political prisoner.

For those unfamiliar with the recent history of this area, Tibet is a small country perched atop the Himalayas in Central Asia. In 1950, China sent troops to Tibet, and the Chinese government outlawed religion and began a brutal campaign of political oppression that continues today. Since 1959 more than 6000 Buddhist monasteries have been destroyed and an estimated 1.2 million people have died as a result of the Chinese occupation.

Bhagdro's story began in 1968 when he was born in a small village outside Lhasa, Tibet's capital. For the first part of his life he knew nothing about Tibet's history, and his only education came from Chinese propaganda. In the mid 1980s, China (under pressure from the international community) relaxed its rules on religion and some monasteries were re-opened. In 1986 Bhagdro joined the Ganden monastery and his eyes were finally opened to the true history of his people.

After reading a copy of His Holiness the Dalai Lama's autobiography, Bhagdro dedicated his life to freeing Tibet from Chinese rule. In 1988, at the age of 20, he was arrested in Lhasa for demonstrating against the Chinese and was sentenced to three years in prison.

His experiences during these years are described in detail in his biography, aptly titled *A Hell On Earth*. He did his time in several prisons in Tibet, including the massive Drapchi prison complex outside of Lhasa. There he was kept on the brink of starvation and suffered beatings and torture almost daily. When his sentence ended in 1991, he weighed only 87 lbs. After his release, he made a miraculous escape over the Himalayas to India, where thousands of Tibetans have lived in exile since the 1950s. It was there that he finally met the Dalai Lama, and began his quest to bring Tibet's story to the world.

In person Bhagdro is calm and soft-spoken. He exudes a peaceful aura that is remarkable considering the hardships he has been through. His smile is innocent and he speaks about his experiences in prison with casual ease. He says that despite all that has happened to him and to his people, he feels no animosity towards the Chinese.

"The globe is one family," he said. "We are all the same. In this family, we have a history of wars and trouble – this is due to bad leadership. But I bear no ill will to China. Its people seek happiness too."

Before he spoke, Bhagdro performed a traditional Tibetan chant, which is hard to describe in words. It was a low, voiceless drone that hardly sounded human.

It was beautiful.

Bhagdro has released an album of these chants which also features a group of nuns singing from inside Drapchi prison. These recordings were made secretly, and smuggled out. The nuns tried to record a second time but were caught by the guards. Two of the nuns died after the beating that followed.

In recent years China has tried to convince the world that they are helping the Tibetan people and that the situation is improving. But Bhagdro stressed that this is absolutely not the case. If anything, things are getting worse. He also expressed grave concerns over the fact that the international community has accepted China into the World Trade Organization and has awarded them the 2008 Olympics without addressing their many human rights abuses.

"China has never changed their attitude towards Tibet," said Bhagdro. "The human rights situation deteriorates every day. Many thousands are in jail. It never gets any better. Yet the world's leaders did not consider this when they accepted China into the WTO."

Nevertheless, Bhagdro maintains hope for the future. He extended his peoples' thanks to groups like the Students For A Free Tibet, musicians like the Beastie Boys, and everyone else who is working to help Tibet. He said that even though the situation for Tibetans is getting worse, he is glad that every day an increasing number of people are hearing Tibet's story.

"China has always tried to keep Tibet a secret," he said. "But the things like the Tibetan Freedom Concert have increased awareness. This is very good. We are very grateful to everyone for their efforts to raise awareness."

"Tibet belongs to the Tibetans. The struggle will continue until we are free."

BRITISH COLUMBIA LEGISLATIVE INTERNSHIP PROGRAM

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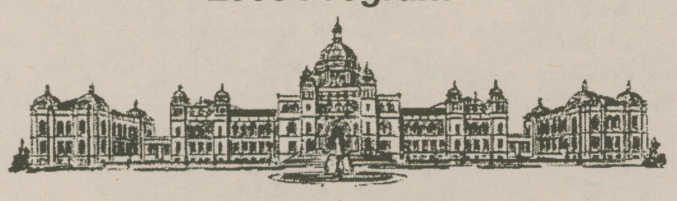

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This ain't me in grade nine baby

by Elianna Lev

Last Friday the Lucky Bar hosted a temporary CBGB's in sleepy little Victoria, where Vancouver's Black Halos played to a nearly sold-out crowd. The dance floor was pigity-packed with punks of all ages, ready to release their aggression, be it through drinking or dancing (read: slamming into other people as hard as they could). The closest I've been to seeing a punk show was when my high school's rock stars Hallucinogenic Babies played at Battle of the Bands when I was in ninth grade. Yeah, exactly. Needless to say, I came ill prepared in my dainty Smoking Lily skirt and over-done makeup. I was surrounded by tons of leather, zippers and pointy studded metal thingies.

photo by Matt Jarry

BIlly Hopeless sings the crowd a gentle lullaby.

The Black Halos were what you'd expect from a punk band: loud, reckless and covered in leather, zippers and pointy studded metal thingies. Lead singer Billy Hopeless had more stage presence than Britney Spears, with his ability to stick the mic stand down the back of his underwear and tendency to pull his pants down around his ankles. He did have me concerned when he kept wrapping the mic cord around his neck. Dramatic effect, I suppose.

There was a lot of screaming and screeching but the crowd seemed to dig it. The highlight was when Mr. Hopeless brought a female fan up on stage to sing the Halos' biggest hit "Some Things Never Fall." When it was over, they hugged for a long time. It was a touching moment.

"This girl has balls," Hopeless screamed to the crowd, in his throaty, whiny voice.

Later in the evening there was an after-party at Big Band John's, where the gang got wasted and drank beer out of people's dirty gym shoes. Screw renting Sid and Nancy. I was living it. At least for one night.

Vikes dispel the myriad of myths around rugby

by Julia Smith

Everyone knows the stereotype about male rugby players. The stigma that surrounds them is famous on the UVic campus. They are all beer guzzling, womanizing, macho jocks. Aren't they?

"Not really, though sometimes we talk like it's true, and kind of wish it was true," says rugby player Ryan Hogg.

So, perhaps the UVic rugby team wishes to live up to its stereotypical status and is falling short. Perhaps they aren't macho enough. Perhaps they enjoy and benefit from the stereotype. Perhaps they don't care either way, as long as they can drink their beer, sleep with a few girls every now and then, and play or watch their sports.

But is the psychology of a rugby player really that simple? Do they not feel abused and discriminated against for their choice of sport?

Female rugby players aren't labeled in the same way. In fact no female sports team seems to attract as much attention through assumptions (though Hogg said he does like watching women's tennis because of their sexy outfits).

Let's look at the lifestyle of a rugby player. Noting the facts stated apply to the general majority, and are the conclusion of research and interviews that do not necessarily include every UVic rugby player.

They generally practice at least twice a week, and go out drinking as often, if not more. Locker room chat usually revolves around the game. Most prefer to watch sports nine times out of ten and when asked about conversation content when they go out together, Hogg said, "You know, it's the same whenever you go out with guys."

Rugby is usually the priority of the day, though an education is the long-run plan.

Apparently there are no openly homosexual men on the team, and it is difficult to predict how a gay man would be received. Players admit there is pressure to be macho but that's "just normal" when you are with the guys.

Numerous female students were questioned about their perception of male rugby players.

Their answers varied: "Oh, they are nice guys." "Don't trust them!" "We have a rugby team?" "They have hot bodies."

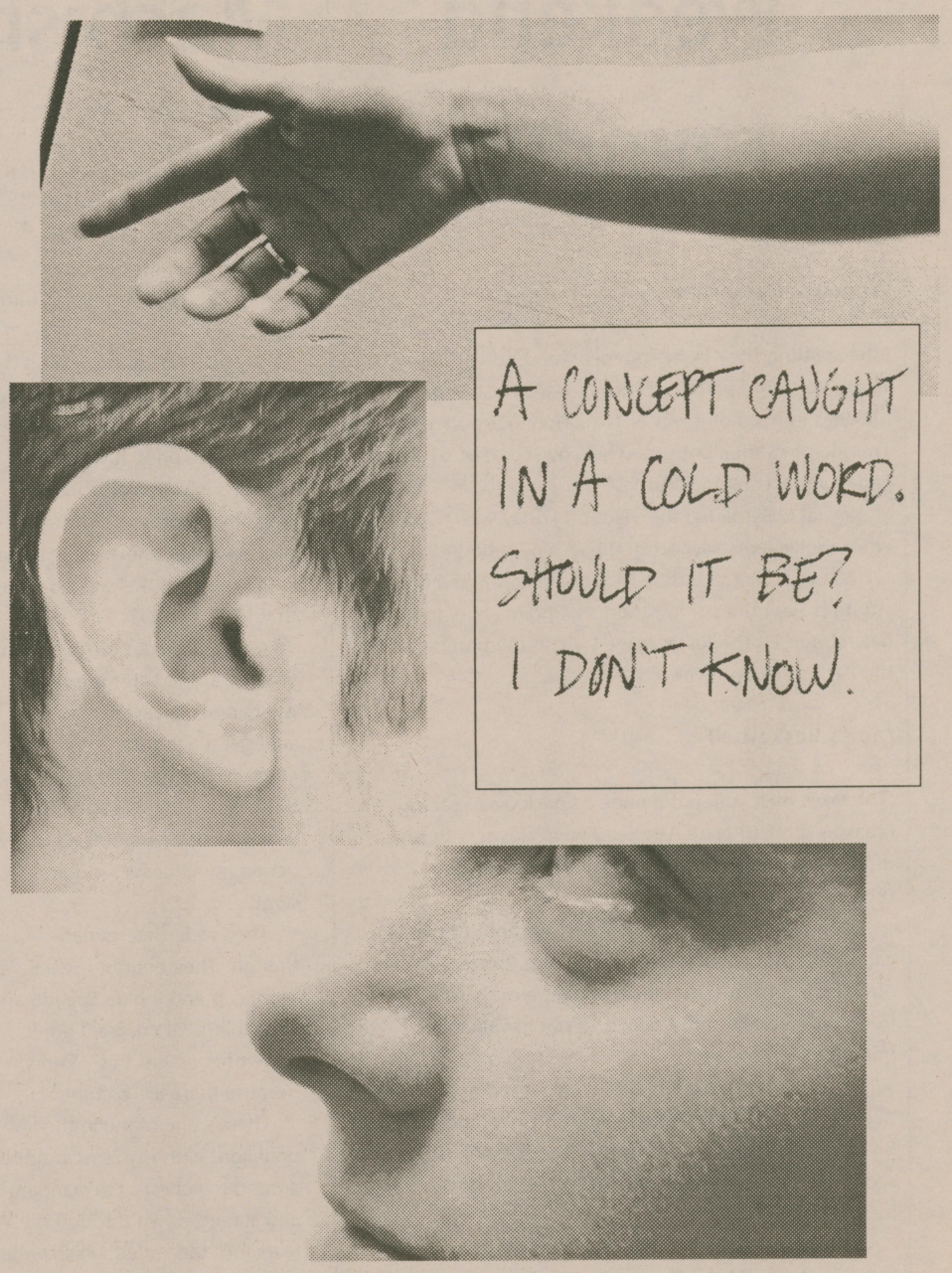
Hogg said that only a few girls are eager to swoon for a rugby player and he never uses his sportive status to get women. The only time he feels hurt by the stereotype is when people label rugby players as stupid or slow.

So does UVic men's rugby live up to the stereotype?

Generally the players like to drink, watch sports and try to be manly. But things aren't that simple.

Not only do they get passionate over a game's outcome but they are also concerned about their studies and about treating their girlfriends nicely. They may not share their emotions with their team members but they do share dedication, good humor and passion.

For better or worse, beneath their beer guzzling, womanizing, macho exterior, they aren't any different from any other misjudged guy of the 21st century.



Skirting the issue

photo by Darren Stewart

Martlet sports editors Craig Battle and Iain McLetchie take one for the team.

by Ruth Knoop

Mention field hockey to a student here on campus or a stranger downtown and he or she might think of girls wearing skirts, frolicking around a field attempting to hit a ball into the net with a stick.

Talk about ignorance.

Field hockey is one of the few early sports that permitted women to participate in vigorous team athletics.

The history of field hockey is traced back to ancient Egypt. Although the exact origin of the game remains unknown, a drawing that dates back to 2050 B.C., found on a tomb at Beni-Hasen in the Nile Valley of Egypt, is the first record of this sport.

Throughout the next 4,000 years many different variations of the game were played.

It was not until the middle of the 19th Century, during the Victorian era, that the modern game of field hockey was firmly established. It was then that women began to shy away from the standard "socially acceptable" outdoor activities like croquette and lawn tennis.

With more and more women becoming active in the sport, the liberating game of field hockey soon became the only "proper" team sport suited for women.

Women played the sport according to men's rules, but wore different uniforms. The Victorians had a thing about proper dress.

It was inconceivable for women to even think about wearing shorts or pants during play. Victorian women were forced to be ladylike and play their matches in full-length skirts, with petticoats, corsets and long-sleeved, high-neck collared shirts.

This abundance of clothing restricted their movement, but did not stop the women from playing.

Throughout the years the abundance of clothes has lessened, as has the hemline of the skirts. In fact, the skirts worn today are so short that the players must wear shorts underneath. Seeing that women's field hockey is such a physically demanding sport, and the fact that players already wear shorts, one must ask, "Why the skirts?"

It's tradition. Skirts have always been worn when women play the game, and probably always will be.

"Besides," one local field hockey player adds, "it's like a badge of courage to get dirt on the skirt."

Other than tradition, no one is really quite sure as to why women field hockey players continue to wear skirts. Of course, some people will make the comment that it is for sex appeal.

That claim is absurd.

Unlike ice-skaters, who are judged on how they look, and tennis players, who often receive multi-million dollar endorsements for their sexy image (Anna Kournikova and Venus Williams, just to name a couple), field hockey players are not rewarded for how they look but rather for how they play the game.

This is not to say that other female athletes are not earning their large endorsements because of their athletic ability, but when was the last time you saw a field hockey player promoting Reebok or Adidas? And when was the last time Anna Kournikova won a Grand Slam title? Never.

Put aside the notion of sex appeal in field hockey. Skirts are worn because it is tradition. As well, it shows respect to the women of the Victorian era who, unlike today's female athletes, did not have the option for shorts.

So the next time you sit down to watch a women's field hockey game, forget about the skirts – they aren't important. Instead, focus on the players' skill and the game at hand. You'll realize that field hockey players are more than just little girls in skirts prancing around a field.

VIKES Athletics
UNIVERSITY OF VICTORIA
721-8406 www.uvic.ca/vikes

CANADA WEST BASKETBALL

Friday, Nov 23 — Women vs Regina 6:30 pm; Men vs Regina 8:15 pm

Win a weekend for 2 at the Best Western Carlton – includes a $500 shopping spree compliments of HBC Rewards

Best Western Carlton Plaza

Saturday, Nov 24 — Women vs Regina 6:30 pm; Men vs Regina 8:15 pm

Come to Saturday's game and try to win a Mountain Bike

Presented by: Dairyland

Games at McKinnon Gym

Weekend roundup

by Iain McLetchie

Women's Basketball

After splitting their home-opener weekend with the Trinity Western Spartans, UVic went into last weekend's matches in need of a win or two. They got none. And the Thunderbirds took both matches, by scores of 61-55 on Friday and 81-58 on Saturday.

Krystal O'Byrne led the Vikes on Friday with 12 points, while rookie Jania Mynott grabbed nine rebounds.

Saturday night Lindsay McDonald continued her strong play in the paint, scoring 17 points and adding five rebounds. The losses leave UVic in the basement of the Pacific Division with a 1-5 record.

Men's Basketball

The Vikes men suffered a huge setback over reading break as forward Nate Ashmead went down with a dislocated kneecap. The injury, while not career-threatening, is a huge blow.

With point guard Shaun Dohery out until Christmas with ankle problems and backup centre Ross McDonald out with a torn ACL, the team is dangerously thin up front and in need of the bench to put in valuable minutes.

UVic had a rough start on Friday, dropping a 79-70 decision to the Thunderbirds. Keith Bustard and Sandy Bisaro continued their strong play this season, as both scored 17 points. Bustard also added seven boards in the loss.

The lads redeemed themselves Saturday night by handing UBC a 15-point loss, 74-59. Point guard Reagan Daly showed the touch he possesses, leading the squad with 18 points, while Camosun transfer Jason Tiffin had a double-double with 10 points and 10 rebounds.

The weekend split leaves the Vikes with a 3-3 record in conference play. Next up for the Vikes is Regina this weekend at McKinnon gym.

Women's Rugby

The UVic women's rugby squad faced off against Burnaby Lake Saturday afternoon at Wallace Field, and played a solid match.

CIS player of the year, Sarah Hanna, tallied a try and Kim Coyle added a try and a conversion as the two teams played to a 12-12 draw.

Men's Rugby

Immediately after the women's match, the Vikes men ventured onto the field for their B.C. Rugby Union match with Burnaby.

Tyler Wish scored twice for UVic, while Andrew Glason and Ed Fairhurst also added tries. Scott McCauley provided the diversity by scoring a convert, penalty kick and a drop goal for the Vikes, who won by a 28-13 score.

Men's Volleyball

The UVic men's volleyball squad continued its successful season this past weekend with a tournament victory in front of its home crowd.

The four-team invitational took place Saturday at McKinnon gym as UVic played host to Washington State and Simon Fraser Universities. UVic fielded two squads for the event.

After dropping matches to Simon Fraser and the UVic A team, the UVic B side played admirably in the match that mattered, defeating WSU in straight sets to take the bronze.

Meanwhile, the UVic A team went undefeated throughout pool play, including a straight set drubbing of Washington State on Friday night (25-10,25-21,25-14).

In the final, SFU took an early lead on the UVic A squad, only to see it quickly evaporate behind strong blocking and serving from the Vikes, who took the first game 25-21.

The second game took the same path, as UVic built an early lead which they never relinquished, pounding the Clan 25-18 for the tournament victory.

With files from John Wakefield

Machismo and childhood memories

by Craig Battle

Of course, I was macho from the get go. My parents had me swimming, lounging by the poolside, playing eye candy before I could string words into sentences.

My first lesson, however, I stood and shivered and cried an hour of tears onto the concrete edge of the pool. It was funny, sort of. I was one year old and big for my age and the other parents didn't know. They asked, kind of scared, "What's up with that kid?"

Chris, my older brother by two years, was ready for lessons and my parents decided I might as well get a head start, too. If I could have expressed myself better I would have said, "Oh yeah, this is a great idea." Instead I cried my little eyes out and slept.

They were determined, though. They bought me a little swim cap and a blue Speedo and everything. Of course, I don't remember any of this. I know because there are pictures.

There's one of me in the low pool light with my arms wrapped around my chest. I'm standing and staring down through my tears into the water, which would swallow me whole if I gave it the chance. There's another of the same, only this time I'm looking at the camera. I'm trying to look tough.

Sure, I had no idea what tough was back then. You should see me, though. Like a *Streetcar Named Desire* Marlon Brando without the body hair. Like a *Rebel Without a Cause* James Dean without the stubble. Give me a smoke and a leather jacket and I'm a miniature heartthrob, a big baby pin up. I made that swimming cap look good.

Now. I wonder if I looked quite so tough when I was nine and taken to the local rink to pick up figure skating. There are no pictures. None that I know of. But I'm sure by this point I had lost the bravado.

From what I remember I was the only boy in the beginner class. Maybe the only boy on the rink. But that was okay. Since my skates were big and bulky and black and so much cooler than the others, I didn't mind so much.

Should my dad have been the type of dad who cared about such things, he would probably have been embarrassed. My son, a figure skater. But he wasn't. Besides, he hated hockey. It's not like he could give me the argument about wasting good ice time, making it harder for the real men to practice the real sport. My dad wasn't like that.

Still I was reluctant to tell friends or relatives about the lessons. Almost as reluctant as I was to smile the entire year I had braces. No one knew about either, the skating lessons or the braces, until I had finished with them and emerged with better balance, stronger ankles and straighter teeth.

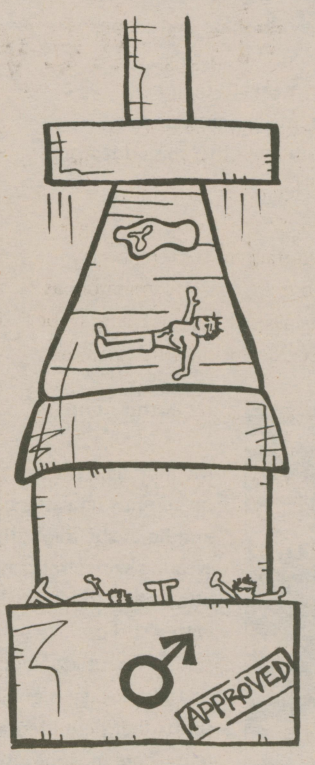
Everyone knew I played touch football at recess. They knew about elementary volleyball and basketball teams. They knew I took up karate for six months and chose softball over baseball every spring up. But they didn't know about figure skating. Strange.

So, what? Well, figure skating was not macho. That was the problem. Or, at least, my problem. There were no balls or sticks or combat of any sort. There were no teams or sides or high fives or chants. Nothing. I could not tell my friends for fear they might think I was really a girl who liked girly things underneath my slight but manly exterior. And I didn't want that to happen. Heck no.

But at the same time I kept going. Dad helped me lace up before each class, two classes a week, and I took my tall, awkward show on the ice for an hour or two. From time to time I imagined winning pairs gold at the Olympics. Other times I just skated along the boards with my head down and my arm swinging madly back and forth and thought, man, I'm the fastest skater ever. It was good times.

All in all the lessons lasted little over a year, which is far more, mind you, in child years. I had earned four brightly coloured patches, which proved I could stop and start quite well but they never went on any of my clothing when I lost interest and moved on.

Like I said, there are no pictures of me taking skating lessons. But I wish there were. I wish there were one of me spinning around on one foot or spraying a wave of ice shavings at the camera with a furious hockey stop or sulking on the ice after a spill. Another of me looking at the camera. Trying to look tough.



Vikes men's field hockey rolls along

by Iain McLetchie

UVic's field hockey pitch is still being put to good use, even though the women's varsity team has finished their outdoor season.

The men of the Level II varsity program are still going strong, practicing regularly in order to stay in tip-top shape for matches in the First Division of the British Columbia Men's Field Hockey League.

This last weekend saw the lads hop over to Livingstone Park in Vancouver for a set with two Vancouver-based squads. It also saw the return of captain Richard Grimes, who sat out the past couple months after having his knee-cap broken by a slash in a summer game.

The loss of Grimes, the younger brother of former Vikes stars Anna and Aoihbann, had an adverse affect on the team, as they struggled to replace his lost leadership.

"Richard Grimes is easily one of the best natural leaders that I have ever coached," said head coach Rick Underwood. "His work ethic alone drives the team forward and, coupled with his ability to communicate and work within the team system, Richard's ability will take the program to new heights."

Grimes' return had an immediate impact on the Vikes, who faced a tough Vancouver Hawks side in the first match of the weekend.

Behind solid goalkeeping from Nick Blitterswyk and a rock solid defence, the Vikes were able to hold the Hawks off. Freshmen Thomas Phillipson and Matt Kemshaw each scored for the Vikes. Blitterswyk recorded his third shutout of the young season by stopping all 21 shots in his direction and, despite controlling the ball for a mere 10 per cent of possession time, UVic walked away with a 2-0 victory.

Underwood laid the praise for the victory solely onto his players, particularly Blitterswyk and Grimes.

"Overall [the game was] an excellent effort both offensively and defensively," Underwood said. "Team strategy may have played a role in the win, but without question, the 21 saves made by Blitterswyk and the leadership that Grimes commands from his team mates were key.".

After a break of one hour and 30 minutes, UVic returned to the pitch to face-off against an experienced Vancouver Jokers' side that featured Junior National Team goalkeeper Matt Peck. Despite controlling the play for the majority of the first period, the Vikes couldn't capitalize on their chances and ended the half down 1–0. The second half continued much the same as the first, with UVic continually attacking Peck, but without reward.

Late in the match the Jokers were awarded a penalty stroke. A score would undoubtedly seal the match, but Blitterswyk came up big in the net, making the save and keeping the Vikes' hopes alive. As time wound down, a short corner shot by Ross Whelan produced a penalty stroke for the Vikes. Grimes picked the bottom right corner and made it good, salvaging a 1-1 tie for the UVic squad.

With the return of Grimes to the lineup the Vikes should have no problem competing in the First Division standings. However, Underwood is eagerly looking forward to the arrival of newcomers and Junior National Team players Stuart Dickensen and Connor Grimes to the lineup in January.

Connor, the younger brother of Richard, will continue the Grimes blood-flow at UVic and both will bring an injection of much-needed offence to the team.

Underwood isn't shy about his team's chances this season.

"This is an excellent side with loads of character and will only improve as the season goes on," he said. "Come January [Dickensen and Connor Grimes] will help put the Vikes at the top of the table in the First Division."

The Vikes' next game is Nov. 24 on the UVic Turf versus India FHC.

BILLBOARDS

ON CAMPUS

"Armed with Understanding" – an interactive lecture series. **Tues., Nov. 27** – Dr. Colin Macleod (UVic Philosophy Dept.) on "The Ethics of War on Terrorism," 2:30 p.m. in Clearihue B315 and **Thurs. Nov. 29** – Dr. Sikata Banerjee (UVic Women's Studies Dept.) on "Gender, Nationalism, and War," 2 p.m. in Cinecenta. All are welcome.

Indy Media movie night: the UVic Independent Media Centre will be showing "This Is What Democracy Looks Like." A powerful documentary covering what really happened in the streets of Seattle during the 1999 WTO protests. FREE admission! **Nov. 28,** 7:30 p.m. at the Grad lounge on campus.

OFF CAMPUS

Friday, November 23, 2001

Progressive Assembly presents house legend David Alvarado at Sugar Nightclub. Joining David are local heroes Trever and Tyger Dhula. Advance tickets $15 at Stylus, Whitebird, Lyle's, A&B... Everyone welcome! A special thanks to all those in the community who continue to support – hope to see you there!

ANNOUNCEMENTS

Did only one bullet kill JFK on Nov. 22, '63? See the Zapruder film and you decide at Haultain Video, 1508 Haultain St.

Stressed out? Try an acupressure treatment. UVic rates: $40/90 min; $20/30 min (head, neck, shoulders, feet). On campus. Laura 995-1350.

VOLUNTEERS

Male volunteers needed! Volunteer your time to assist someone who wants to get out this fall and be active! Recreation Integration Victoria is looking for volunteers to provide one-on-one assistance for people with disabilities in a recreational setting. Take advantage of an opportunity that could enrich both your life and the life of someone else! To get involved or for more info, call Laura at 477-6314.

EMPLOYMENT

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HEY YOU

Yo Battle. Tell your dad that he can trust us with his car. Dammit. We'll just use your treasure map.

Morning mantra: I'm smart and talented and witty and gorgeous, and gosh darn it, people like me. There's nothing you can't do in the name of self-esteem!

I like cheese. It is fun and good.

I've been wearing you on my neck for a week now. I like it and the memory-sensation of it.

BILLBOARD RATES

students & clubs	$2/issue
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hey you!	$1/issue

STUDENT VOICES

Gender Studies is the key to equality

by Pamela King

Why don't I have the option of graduating with a degree in Men? Men's Studies, that is. UVic has no shortage of Women's Studies courses. From "Exploring Women's Diversity" to "Topics in Women's Health," the department offers something for everybody. That is, for everybody who possesses the right genitalia. But what about those with the significantly flatter chests? Aren't men, too, diverse? Don't they have their own health issues to deal with? It seems contradictory that in an age that asks for gender equality, women get an entire degree program and men don't even warrant 1.5 credits devoted to their gender.

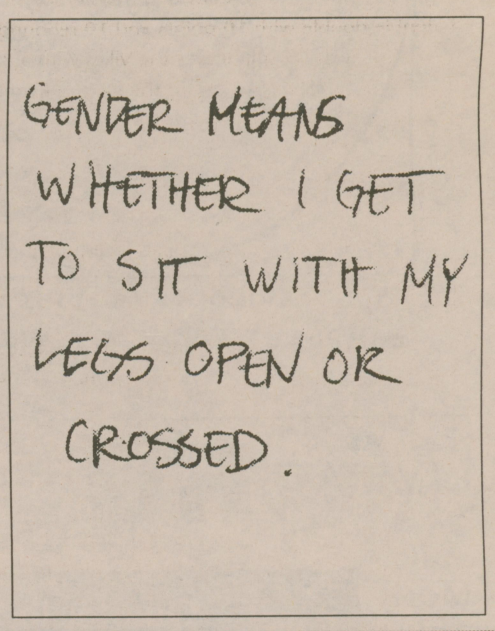
I do not disagree with Women's Studies. I understand that females have been oppressed in the past and are often still oppressed in the present. An aim of Women's Studies is to prevent further oppression in the future. This would lead us to believe that the department promotes equality. After all, in order for there to be no oppression, the two sexes must be given the same rights. The problem that arises is that the female desire for equality often turns into prejudice against men. Sexism works both ways. To have studies that pertain to women and no studies that pertain to men is as discriminatory as any act of male chauvinism. If there is going to be Women's Studies, it seems only fair that there be Men's Studies, too.

Of course, there is another alternative.

Ideally, UVic would have a Gender Studies department. Equality should be about eliminating the division between the sexes. Our understanding of women would benefit from knowing about men and vice versa. We are all the result of both genders. Without one, there cannot be the other. We need each other to exist and we need each other in order to understand ourselves. It seems impossible to understand the struggles of women without knowing something about the motives of men. In the same way, it is difficult to comprehend the way men think without looking at the women that influence them. Men and women may be different, but they are connected. The two sexes need each other.

Sometimes it can be hard to let go of the past or find a moment to look past the existing problems of the present. It seems men have always gotten the better deal. They had the vote first. They get paid more. They don't have to worry quite as much about being abused and raped. No, it isn't right. Our heartfelt thanks go out to the women who stood up and continue to stand up for all females. But the fact is, men are people, too. Men have issues. Maybe they are not the same kind, but they are issues nonetheless. Disregarding them and saying the rights of women are more important is like repeating the past. No good can come of it.

Our gender is a part of who we are, but what it comes down to is that we are all people. Regardless of sex, we are human beings. If we wish to move forward and obtain absolute gender equality, we must be careful not to create an entirely new male-female division. A Gender Studies program is just what is needed to ensure that sexism doesn't continue against either sex. There need not be separate Women's and Men's Studies when the major difference between the two sexes is actually smaller than most people like to think.



Feb. 6 National Student Day of Action

by Jaime Matten

Exams are around the corner, the skies are gray, and the National Student Day of Action is coming up fast and furious. The Day of Action has become an annual event here at UVic and across the country. This is the day students stand up and call for accessible, quality, public post-secondary education.

Let's be realistic.... Here in B.C. we've had it pretty good for the last few years, six to be exact. We've had the tuition fee freeze in place since 1996, and even won a five per cent reduction in fees last year, making B.C. the most affordable province to go to school in. Thanks to the tuition fee freeze, participation rates in B.C. have gone from the second lowest to the second highest in the county, allowing more lower and middle income students to get the education they need.

However, this year the tuition fee freeze is under attack! Campbell's government is slamming students at every opportunity. First they cut student employment programs, then they cut minimum wage to $6/hr. Finally, and this is the big one, the government capped provincial grant monies to post-secondary institutions for the next three years which means UVic won't see one cent more from the province for the next three years.

Now the government says that students can make up the shortfall by lifting the tuition fee freeze and jacking tuition fees through the roof.

Reality check: with no new money coming from the province to the institutions, even a modest five per cent increase in UVic's operating budget next year (which is the average annual increase for UVic simply to keep pace with inflation) tuition fees will rise 30 per cent next year. That's $750 per year for a full course load. Now, think of that over three years...$2250. At bare minimum our tuition will almost double in three years. Ouch.

What can you do to stop this, you may ask. Well, the campaign to save the freeze and keep the trend of tuition reductions is taking place right now and will climax of Feb. 6 when students and community members stand up to say that education is a priority and that investment in education is an investment in the future of this province.

Check out some of the events on campus. On Nov. 27 come feast 'student-style' at the Student Soup Kitchen. There will be a free lunch (KD at its best) and discussion on student poverty and the tuition fee freeze from 12 p.m. to 2 p.m. in the Michele Pujol Room in the SUB. Also, look for 'Student Debt Walls' in buildings across campus. Sign your name and share what your education is costing you (interest and all).

To get involved in the campaign or if you have any ideas, drop by the UVSS Resource Centre in the SUB or contact Jaime at 721-8360 or chair@uvss.uvic.ca.

Remember...education is a right.

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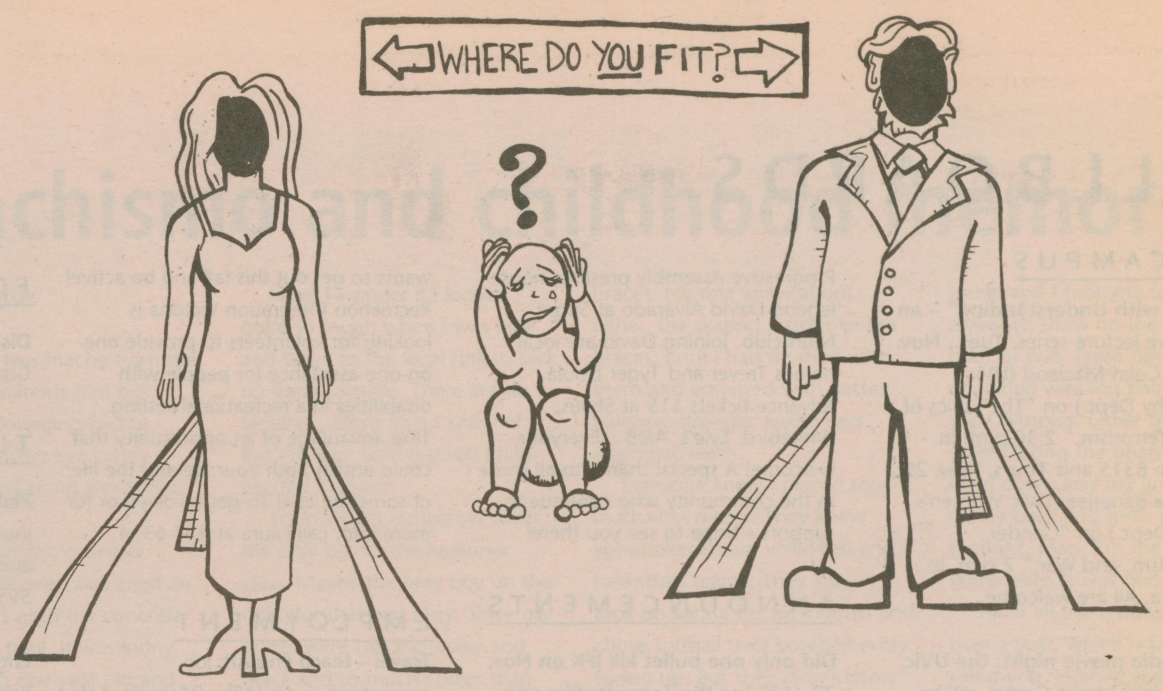
YEESH, YOU SHOULD CUT DOWN ON THE COFFEE, IT MAKES YOU GROUCHY.



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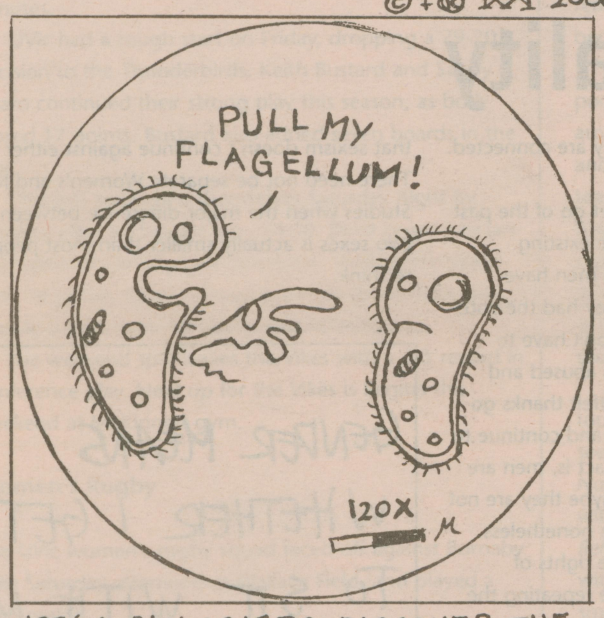
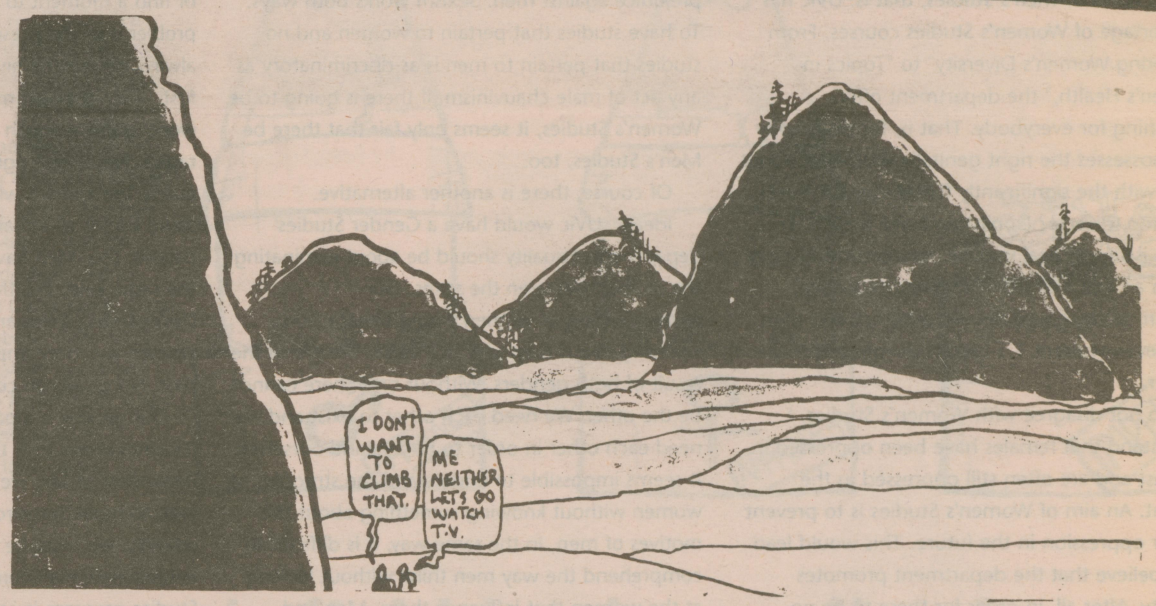
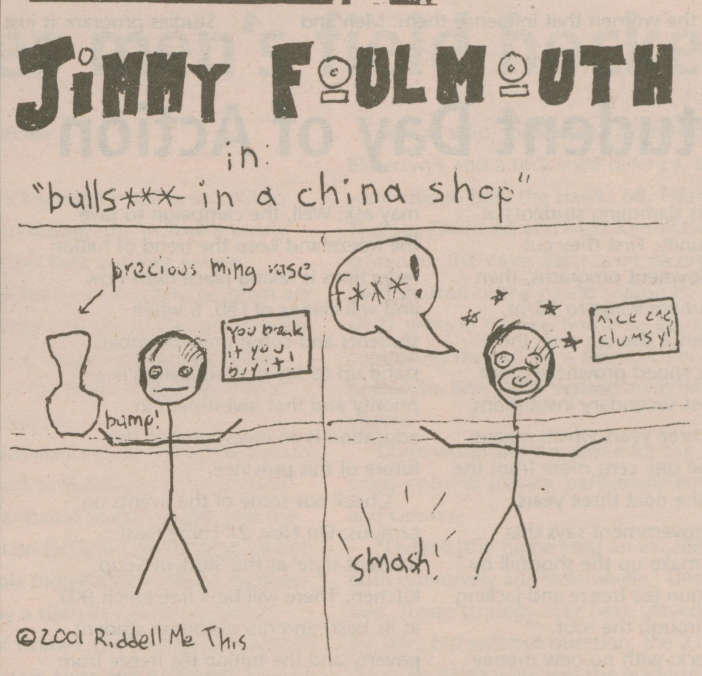
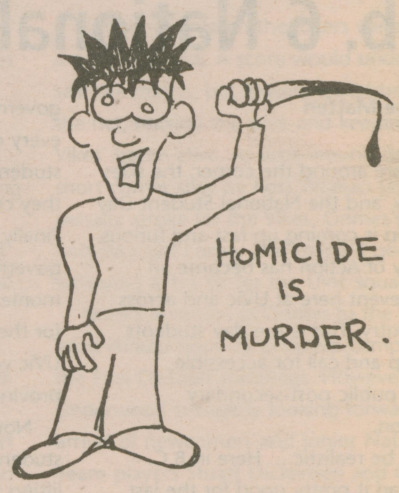
GUYS I DONT KNOW WHAT TO DO, I'M CAUGHT IN THIS COMPLEX WEB OF LIES WITH JILL, SHE DOESN'T KNOW WHAT'S REALLY GOING ON!
WAIT. IS THIS JILL CHEN OR JILL BENNET?
DUH! JILL CHEN, JEEZ PAY ATTENTION HERE!
SORRY, I DIDN'T KNOW!
SO WHAT SHOULD I DO? DO YOU THINK I SHOULD KEEP LYING UNTIL THINGS GET REALLY OUT OF CONTROL AND THEN TELL THE TRUTH?
NO, THAT'LL JUST MAKE THINGS WORSE. TELL THE TRUTH NOW TO AVOID GETTING INTO SOME REALLY STICKY SITUATION
HEY THANKS GIRLFRIEND!
HEY SCREW YOU, I'M A GAY MAN. THAT'S NOT THE SAME AS A WOMAN YOU REGRESSIVE PRICK
WHOA! PMS!
SHUT UP CLARENCE
BRIAN FUKUSHIMA DREW THIS
WWW.BENTCOMICS.COM









LIVE AT FAT Tuesdays
PUB & GRILL & LATE NIGHT
MON - FRI 12 - 6 pm Quarter lb. Burger 99¢
FRI 8 oz. Steak Dinner Baked spud & salad $6.99
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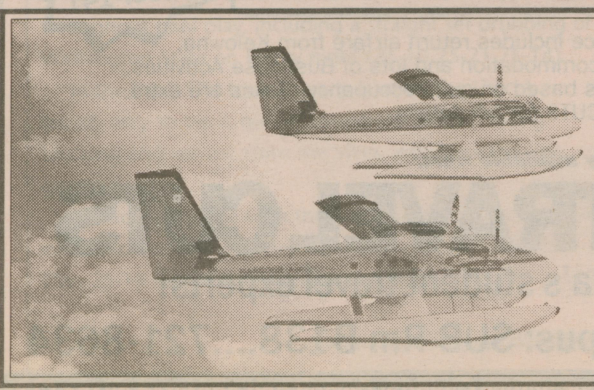

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$45 ONE WAY + GST
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COMMUNITY CONTRIBUTOR 2010
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Vol.18 No.2
Fall 2001

A publication of the Environmental Studies Students Association

ESSENCE

BEING + SUBSTANCE + ELEMENT + ENTITY + REALITY + NATURE + LIFE + INWARDNESS + SENSE + GIST + CORE + HEART + BELIEF + REQUIREMENT

Environmental Studies Building Set to be Demolished

VICTORIA: The building that houses the Faculty of Environmental Studies will be bulldozed shortly to "make way for progress," an unnamed administration staff member told the Essence.

The Sedgewick has long been considered by some as an "eyesore", with its surrounding "jungle-like" plants. "It just doesn't say progress the way that concrete can," says the staff member.

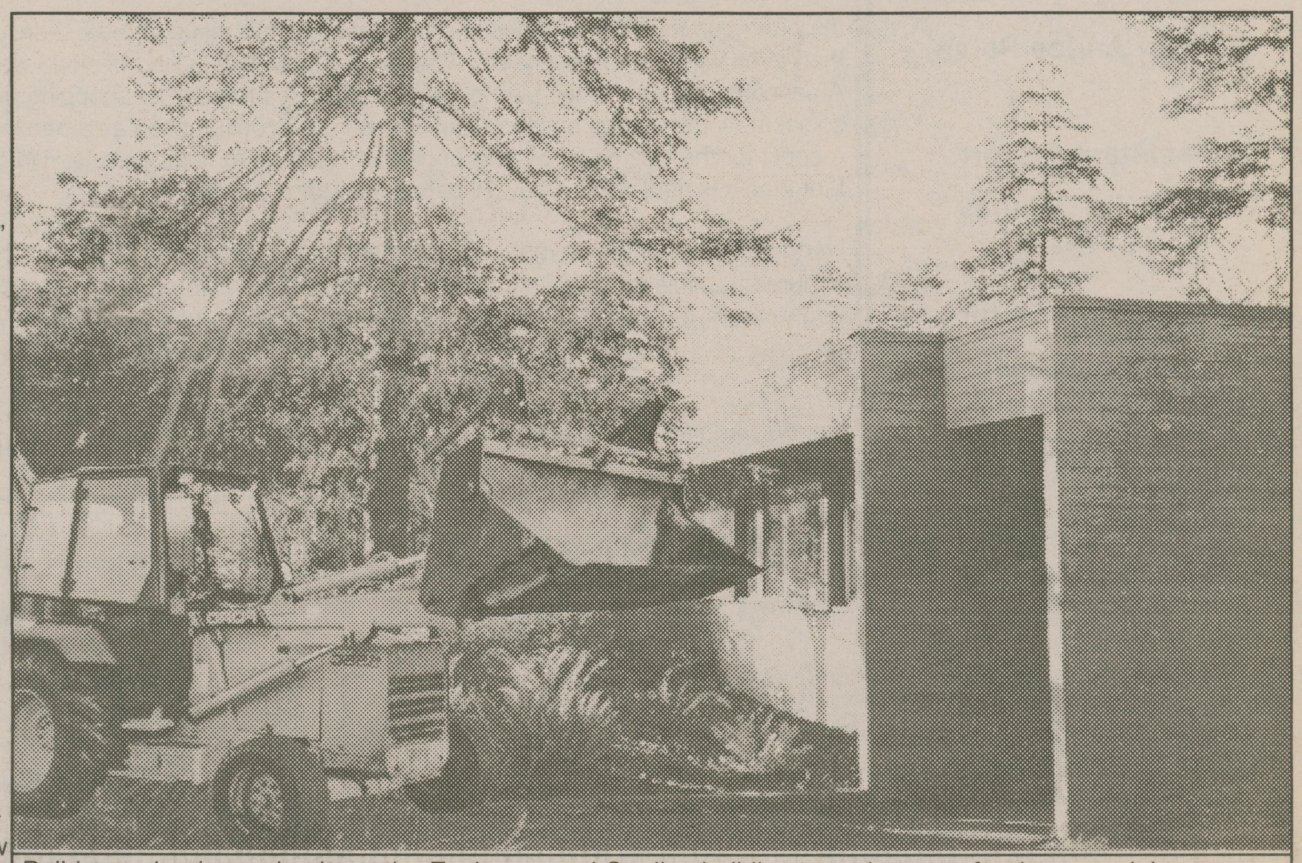
In its place, plans are underway to erect a new eight-storey business builidng which will feature the lastest, cutting-edge technology. Funding for the new building will be provided by a variety of corporate sponsors in conjunction with the BC government. The new building is tentatively slated to be named the BC Gordon Campbell Liberal Centre for Economics, Business Development and Corporate Affairs, or the BCG-CLCEBDCA for short.

As a result, the Environmental Studies department will be relocated to the sub-basement of the Elliot building, as soon as the majority of the asbestos has been removed. According to our source, "space has been under-utilized by the university. Currently, it holds mostly mops and brooms as well as some shackles, elctric prods, and stuff left over from when it was a military building...but, a few coats of paint to cover the claw marks, and it will be quite adequate."

When the Essence asked UVic students yesterday to comment about this plan to move the ES department underground, we discovered that feelings on campus are mixed.

"Like, there's an Environmental Studies department?" said Gennie Norm, an undeclared student.

"Dude, that sucks...I mean, we should totally legalize pot ... What?" said Graham Greenleaf, an Environmental Studies student.



Bulldozers begin moving in on the Environmental Studies building to make room for the new eight-story Business building to be constructed on campus.

"What? Who? I don't have time for this, *@#*wad!" said Bob Loblaw, Business and Commerce.

Both Environmental Studies faculty members will chain themselves to the building until this issue is resolved.

PS: Don't believe everything you read

Will Weyerhaeuser Further Jeopardize Dating Scene for Island Species?

Jill Thompson, Sierra Club of BC

Weyerhaeuser (formerly MacMillan-Bloedel) has made impressive promises in the past few years to improve their logging regime, and they appear to be making progress toward several of these.

But as UVic students are likely well aware, the company still makes industrial-scale biodiversity bloopers (e.g. Cathedral Grove, overcut) that leave us wondering whether this company will be a leader in ecologically responsible forestry, or the Mr. Clean of landscape sterility.

The most striking of Weyerhaeuser's 'bloopers' is thankfully just a greedy plot at this point, so UVic students still have an opportunity to make a real impact on the future of Vancouver Island ecology by convincing Weyerhaeuser to maintain its 'Forest Ecosystem Networks'.

The History

In the late 1980s, the public was outraged that the logging corporations that controlled Tree Farm Licenses 44 and 46, covering most of southern Vancouver Island, were obliterating fish and wildlife habitat. The government's Chief Forester at the time, John Cuthbert, agreed it was a problem and in 1991 he made the two companies create 'Forest Ecosystem Networks' (FENs) as part of the biodiversity solution.

FENs link networks of forest reserves that criss-cross logging areas, providing shelter and migration routes for wildlife, as well as maintaining links between gene pools for both plants and wildlife (less sex between cousins). Consider them as your transportation routes from your bedroom to the kitchen, to the singles' bar.

The government defines FENs as: a contiguous network of representative old-growth and mature forests, some of which provide forest interior habitat conditions, delineated in a managed landscape. Not only does a FEN aim to meet the needs of native species and ecological processes, it also serves to maintain or restore the natural connectivity within a landscape unit. (Forest Practices Code, Biodiversity Guidebook, 1995)

Continued on page 5, see Weyerhaeuser.

Inside:

Searching for Ethical Shoes

Consumerism Deconstructed

Campus Recycling

Christmas Gift Ideas

Essence

Fall 2001

Volume 18 No 2

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The Essence was conceived as a student forum on Environmental issues, and submissions are gratefully accepted. The Essence is published by the Environmental Studies Students' Association. The opinions expressed herein do not necessarily reflect the views of the School of Environmental Studies, ESSA, or the University of Victoria.

Editors Note:

The Essence got off to a shaky start this semester with many of the submissions coming in 'just under the gun'. This isn't that surprising to me; everyone I talk to seems to be feeling the pressure of exams and unfinished assignments. Is this stressful period any greater than any other semester at this time? I think so. The events of September 11 have obviously affected us all in some way. I believe that for many students starting assignments early and focusing on studies was, and no doubt still is, hampered by an inability to fully concentrate. For me, the entire month of September was basically a 'write-off'. October was spent catching up with things ignored in September, and November... well, you get the picture.

In gearing up for the Christmas shopping season, this issue of the Essence focused on deconstructing consumerism. Now, more than ever, we need to reconsider what we value and what kind of world we want to live in. George Bush has absurdly stated that Americans can all do their part in the 'war against terrorism' by shopping more. Canadians tend to respond in kind. Growing social movements that question the logic of mass consumption as a panacea for global unrest have been stalled; either through respect for the victims, or by fear of greater reprisals for their actions. Unfortunately though, activism has never been more important than it is right now. Okay, I'll get off my soapbox now.

I would like to thank everyone who submitted this semester in this busy time. Rachelle and Angela were the 'constants' that ensured that this issue even came out this semester. I would especially like to thank Karina Low for coming over from Vancouver for the weekend. Without her help, we'd still be trying to turn the Martlet's computers on. Also, thanks to Steve Canning for his great tractor cutting, a much under-rated skill. I'm looking forward to working with everyone again next semester.

Cheers, Andee.

Stop Shopping Start Living

Angela Hunter

Hardly a day goes by during which I don't spend any money. I am not a large spender by any means, but a bake sale here, a drink there, an impulse buy as I walk past a booth in the SUB all adds up to a lot of money spent on things that I don't need. The only way to not spend money is to not leave the house, or to leave every means of getting money at home - no interact card, no credit card and no cash.

On days when I have been disciplined enough to go 'cold turkey' on spending I have ended up feeling insecure, like going without a seat belt in a speeding car. I pass a bake sale booth and want to support the cause. Reaching into my bag for my wallet I suddenly freeze. I have no money with me. My cravings for a chocolate chip cookie, which I satisfy by justifying that I am helping one group or another, turn to panic. I rummage through my bag for any loose change I might have missed that morning, my emergency quarter comes up, a dime in another pocket. I suddenly see a chocolate covered granola bar in my bag and think "hmmm... chocolate," but the panic still hasn't passed. I soon realize that buying things, the act of trading cold coins for something I didn't previously have, has become an addiction. I sit down on a nearby bench, eat my granola bar, and convince myself that I will be able to buy something at a bake sale another day.

Yes, for many people going a day, month or even longer without money to spend is not just a self improvement game, but a hard fact of life where simply meeting the basic necessities of food, clothing and shelter are not always possible. However, the money problems of most of the North American population are more along the lines of "will I be able to pay for cable next month," or "that pair of shoes is 50% off, how could I have forgotten my wallet?" Our feelings of poverty come from our inability to satisfy all of our wants and to have as much as our neighbours have, rather than from an inability to meet our basic needs.

Christmas shopping or Blind consumerism?

In response to North American over consumption Buy Nothing Day was created 8 years ago. The campaign has spread from the Pacific Northwest where it began, and turned into "a worldwide celebration of consumer awareness and simple living" according to the Adbusters website. Buy Nothing Day activities held by supporters have ranged from staging mock shopping sprees in stores - asking to buy all the love, peace, happiness they have for sale, to people actually setting up stores with empty shelving and signs advertising the sale of nothing.

This year, Buy Nothing Day is on November 23. Anyone wishing to actively participate in Victoria (through more than just leaving their wallet at home) can take part in the Buy Nothing Day Extravaganza! The fun begins at 2:45 p.m. at Bastion Square with a Scavenger Hunt, followed by a Potluck dinner in the shopping mall. For more information contact David – 598-4023 or e-mail cost@socialchangenow.ca

For more information on Adbusters and other Buy Nothing Day activities around the world, check out the Adbusters web site at www.adbusters.org. They even have TV and radio noncommercials about Buy Nothing Day that can be viewed with quicktime on PC and Mac computers.

Just Do It:
the search for ethical shoes

Rachelle Delaney

Outside the Running Room one evening in June, during a busy sidewalk sale, a lone protester appeared holding a "BOYCOTT NIKE" picket sign and armed with brochures detailing Nike's nasty workers' rights track record.

In Victoria, protesters are commonplace. Any social or environmental issue can draw throngs of people out onto Government Street with signs and noise-makers. This was Edmonton though, where a protester is a comparatively rare sight. He immediately drew attention.

I was working at the store then, unable to find an environment-related job in Victoria. I returned home to Edmonton and settled for a job at the Running Room, where every employee simply had to be an avid runner. I could handle that, and I could definitely handle a forty per cent discount on running shoes.

Living in Victoria had raised my awareness of social and environmental issues, but it was easy to lose sight of them when I was far away from such an activist community. It wasn't long, however, before the issues caught up with me as I happily sorted Asics in the back room.

My managers laughed at the protester and called him a lonely guy who couldn't find a date Friday night. The other employees gawked out the window or stood outside and heckled him. One even decked himself out in all the Nike clothes he owned, then strutted outside to confront his nemesis.

That job didn't last too long. But it made me wonder how I could be a runner and still advocate human and workers' rights. The sight of my Air Pegasus runners made me cringe, knowing that they had been produced by a sweatshop worker who might have been paid $0.25 an hour.

This treatment of workers isn't exclusive to the Nike company, of course. The Adidas, Puma, Reebok, and High Tech companies have all been criticized for taking advantage of workers in Third World countries by paying poor wages and exposing their employees to health and safety hazards. Nearly all running shoes, no matter what brand, were manufactured in Indonesia, China, or Mexico, where the labour is cheap and unions aren't common. So how can we avoid feeding the companies that profit from Third World poverty?

There are a few (a very few) alternatives. Mountain Equipment Co-op conducts extensive research into a company before selling its product. MEC's sourcing policy states that it gives priority to Canadian suppliers, as well as socially and environmentally responsible firms who "treat workers ethically and work to improve the lives of their employees."

The New Balance / Timberland company is often applauded as a good ethical choice, since its shoes are produced either in the United States or Great Britain rather than in the Third World. The company doesn't employ child labour, and generally has a good social and environmental track record.

In the UK and the USA there seems to be more of a demand for ethically produced shoes. A UK-based company called Vegetarian Shoes ("A Treat for Your Feet if You Don't Eat Meat") manufactures great shoes from materials that didn't at one time graze in a pasture. Vegetarian Shoes endorses Birkenstocks and New Balance as ethically sound.

Two American companies have also produced ethical and environmentally friendly shoes. The Deep E Co (playing on the philosophy of Deep Ecolgy) makes casual shoes from hemp canvas, and its leather comes from sustainably-managed cows. The Deja Shoe company uses recycled materials like coffee filters and plastic milk jugs to make its shoes. And five percent of Deja Shoe's profits goes to Amnesty International, the National Recycling Coalition, and the Save our Wild Salmon Coalition. Both companies manufacture their shoes in the US, without employing cheap foreign labour. Sounds like the kind of initiative we need here in Canada.

So there are alternatives to shoes produced in sweatshops, but it takes extensive research to discover which shoes are truly ethical. Be prepared to discover lots of conflicting information, but if you care enough about purchasing ethical shoes, it's worth the effort.

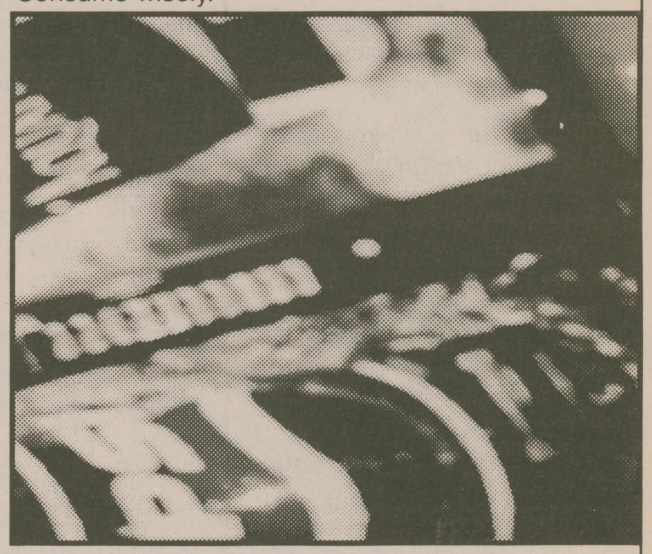
How much do you know about your running shoes?

Consume Wisely

Lindsay Janes

What lies behind us and what lies before us
are small matters compared to what lies within us -
Ralph Waldo Emerson

Mid-November and the weather is shifting. At twenty-five minutes past ten, bright coloured toques race across campus paths - the Clearihue tower reads 3 o'clock. The library is swarming, the bookstore is empty, and students are curling up in front of their favourite computer to frantically write the essay they've known about since September but is due in, oh, 43 minutes. "Don't talk to me until December" is a catch phrase. The stress is rising, the coffee is flowing and it's getting near the end of another semester, a step closer to receiving that piece of paper we're all here for (which one might think, for all this money and time, would be written in gold or at least include a piece of UVic paraphernalia - pen holder, paper weight, shot glass).
It's mid-November and my thoughts are shifting. And reflecting on the final outcome, I also reflect on our consumption of time. Has our time here at university been another outlet for the consumer attitude that, if I may be so bold to say, plagues our society (buy now pay later, the "instantaneous gratification" lifestyle)? Or have we, choosing to consume our time here, challenged our old patterns and thoughts, pushing our fears, working to become a "better person" before we're thrown into the "real world". After our four, or maybe realistically five to six, years spent on a degree, will we hold up our UVic-bum-stamped sweatpants remembering the beer and exams, but wondering if there was something else that was missed. And while talk of Friends episodes might be mildly interesting, will we remember those conversations five years from now? When we were younger, university was a mystical place where one went to open the mind, challenge the body and better the soul. It doesn't take too long before you realize, several years into the degree, that you've done a lot of regurgitation, a lot of recuperating, and not much bettering of anything save the growing debt that you'll soon leave with. So then perhaps this challenge to better yourself is a personal choice rather than a requirement. Hidden within the English essays, Chemistry labs and Business projects, there does lie that mystical university experience: a deep conversation about the state of our environment over coffee, a peaceful stroll through Mystic Vale, an intense intramural hockey game. Have you, outside of your typical university degree taken a sociology, environmental studies, business or music class? Have you been to a guest lecture not required for a course? Have you seen a production put on by UVic or sat in the native plant garden wondering what the heck *Arctostaphyol uva-ursi* is? (it's kinnikinnik). Have you protested, written a letter to the editor or taken part in any action that you believed in? Will you look back in ten years at your time spent at university straining to remember if it was 69 or 82 % that you got on a midterm? Or, dusting off your sub mug, will you smile because you challenged yourself, and are now more aware and well rounded coming out of the experience? This is your time. Consume wisely.



DID YOU KNOW ?

The ES Department is getting a new Director in the Spring: Dr. Eric Higgs.

The UVic Sustainability Project

Jennifer Mutch &
Graham Watt-Gremm

After a rough start, the UVSP is into an exciting and productive year promoting sustainability on campus.

We are active in a number of areas including community gardens, campus greenspace inventory and protection, community mapping, recycling and paper issues, as well as sustainability in policy and planning for the University.

Our funding from the provincial government fell through in the summer, but our then-coordinator Penny Lloyd was successful in securing two coordinator positions for the winter through Student and Ancillary Services. Jennifer Mutch and Graham Watt-Gremm were hired for these positions.

We then filled five tuition-credit positions, thanks to the BC Museums Society, who are working with our project in various ways. Our positions finish in April, and we are not yet certain where the future of the UVSP lies.

Looking back, our past successes include lobbying for a Sustainability Officer with Facilities Management, organizing Earthfest in September, 13 sustainability audits of operations, Transportation Week, and liaising with other campus organizations.

Looking ahead, one of the most exciting aspect of our project this winter is engaging discussion in sustainable planning and policy at UVic. Together with the UVic Greens, ESSA, the POLIS project, and others, the UVSP is helping bring together faculty, staff, students, and community to inform UVic what its priorities are. Part of this is developing rigorous biophysical inventory and mapping of remaining natural areas on a scale relevant to planning and management.

Another great project this year concentrates on education and development of the community gardens. We will be conducting workshops on composting, herbs, and possibly other topics. As well, we are developing an intimate map of UVic and working on recycling and paper issues.

If you have any questions or would like to help out, our office is in Sedgewick C136. Phone 721-8021. e-mail uvsp@uvic.ca

The UVic Sustainability Project will be working on education and development in the UVic community garden as one of their many projects this year.

Useful Websites

(really... these are important. We're not just trying to fill up space, honestly!)

Transportation:
UVic Bicycles Users Comittee
http://web.uvic.ca/bikes/

Sustainable transportation
http://best.bc.ca

Victoria Car Sharing
http://vvv.com/~carshare/

Food:
Amaranth food buying collective
vipirg@vipirg.ca

Share Organics
www.shareorganics.bc.ca

Fresh Piks
www.freshpiksvillage.com/index.

Info about GM food
www.fishtomato.com

UVic ES Department
web.uvic.ca/enweb

Redefining progress
www.rprogress.org

Great Satire (very funny)
www.theonion.com

Good Vibrations Surround UVic Sustainability Forum

Casey Brennan

The UVic Sustainability Forum took place in the David Strong Building Auditorium Thursday, November 8th. It was co-sponsored by ESSA, the UVic Sustainability Project and the UVic Green Party Club. Over fifty people, UVic Students and staff as well as members from the community took part in an evening of sharing information and opinions concerning the future of UVic.

A number of guest speakers started the forum with informative presentations on a broad range of sustainability issues.

Dr. Nancy Turner, internationally renowned ethnobotanist and UVic Environmental Studies professor, presented a slide show that highlighted the rich biodiversity and significant ecological importance of UVic's natural areas.

Dr. Don Eastman, Faculty Coordinator of the UVic Restoration of Natural Resources Program, gave an excellent presentation on the need to preserve and restore the natural areas at UVic. Dr. Eastman made a number of excellent suggestions to enhance UVic sustainability, including creating catchments for parking lot storm water runoff, the establishment of a comprehensive baseline study of all of UVic's natural attributes, and a program to educate on and control the use of bandit trails in Mystic Vale.

Dr. Michael M'Gonigle, the director of the Polis Project on Ecological Governance, and the Eco-Research Chair of Environmental Law and Policy, launched their latest report; "A Path less Taken: Planning for Smart Growth at the University of Victoria". The discussion paper was co-authored by Emily McNair and Shannon McDonald and contains key recommendations. They also expressed the need for community mapping process accompanied by a broadly representative policy and planning body to oversee the future growth of the University.

Dick Chappell is the Manager of Support Services for UVic Facilities Management. He presented an extensive report on UVic's efforts toward sustainability to date and contributed greatly to increasing the level of knowledge and understanding of the kinds of issues, problems and successes Facilities Management has dealt with through its sustainability initiatives. Mr.Chappell also had a number of recommendations for future directions of sustainability efforts. He believes it is important to work subtly in partnership with all groups in order to overcome resistance to change, and to be aware that attempts to change curriculum and investment policies would be extremely difficult.

The UVic Sustainabilty project coordinators Graham Watt-Gremm and Jennifer Mutch were the last to present and they gave the audience a number of interesting questions to ponder and discuss. The forum portion of the evening saw a wide variety of topics discussed. The dominance of manicured lawns, the lack of sustainable paper use, the need for improvements in the recycling program, the unsustainable food services and the need to increase UVic's self sufficiency as a community were just a few of the topics discussed.

The mood was generally upbeat and a strong desire to continue the discussion process and generate substantive action ensured that this type of event will happen again.

DID YOU KNOW ?

The difference between involvement and commitment is like ham and eggs. The chicken is involved while the pig is committed.

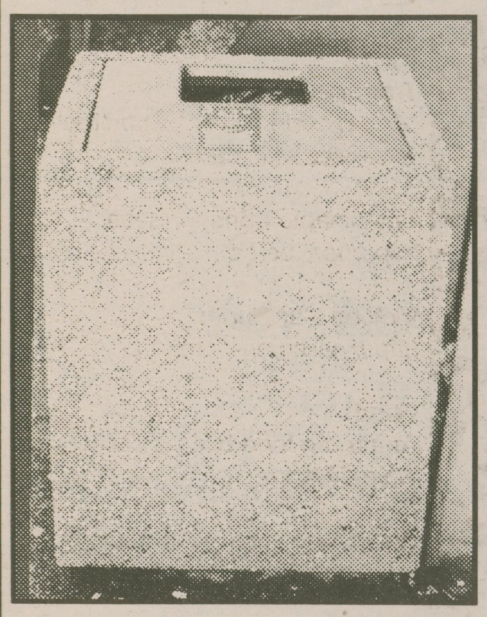
INDY/MEDIA MOVIE NIGHT

The UVic Independent Media Centre presents
"This is What Democracy Looks Like"
a powersul documentary of what really happened in the streets of Seatlle during the 1990 WTO protests.
Admission is FREE.
The show starts at 7:30pm, November 28th, in the Grad Lounge on campus.

VOLUNTEER RESEARCHERS NEEDED

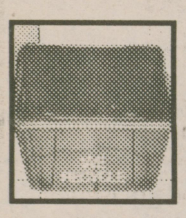
The Friends of Ecological Reserves is looking for students
to help research Ecological Reserves in BC for its upcoming website. If you're interested, please call Daphne at 595-4571.

Recycling 101



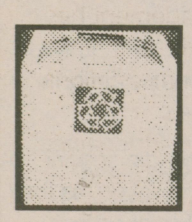
Pop quiz...
what is the difference between these two photos?

If you said "nothing", then that explains a few things around here. According to Dianna Porter, UVic's Recycling Coordinator for Facilities Management, the recycing bins are getting contaminated with garbage. As a result all of that well-intentioned recycling endis up at the dump. Contamination also includes recycling in the wrong bins. So, one more time here it is:



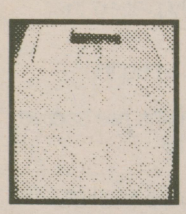
PAPER ONLY

Blue bins in classrooms



GLASS, CANS and PLASTICS 1-7

(Any plastic, any shape or size, that has these numbers on it)



GARBAGE

Not recyclables!

"If you learn anything in university this year... learn to tell the difference."

In case this still confuses you, Dianna is working on producing picture signs to be placed on the recycling bins.

THE SOAP EXCHANGE

Your Greener, Cleaner Store

Biodegradable Household Cleaning & Personal Pampering Products

- Concentrated to save you money
- Canadian made
- Ideal for people with sensitivities
- Packaging refill service

(use ours or bring your own)

475-0033

1393A Hillside Avenue, Victoria, BC

DID YOU KNOW ?

Haultain Video 2000 (1508 Haultain) has a large selection of environmental and activist videos. Chomsky, WTO Protests, Clayoquot Sound...

Ecomullet Update

For those who have been staying up at night wondering what happened to the elusive Ecomullet featured in last spring's Essence, here is an update: The captive breeding program was a success! Expect to see an entire clutch of dread-locked minimullets roaming the halls preaching to you about all of things you *could* be doing for Mother Earth if you just weren't so damn selfish.

Sightings have been few this semester, leading to speculation that he has relocated to Tofino in search of a viable femull, fern-dyed pants and the perfect wave.

Weyerhaeuser continued from cover...

In total, there are now about 58,000 ha of FENs in Weyerhaeuser's TFL 44 and 18,000 ha in TFL 46 (about 150,000 football fields total). The Ministry of Forests and the logging companies have showcased FENs as their solution to protecting biodiversity while maintaining industrial logging for the past decade, but now, as they run out of wood on their unsustainably managed Tree Farms, they are trying to find ways to log these FENs too. Not all FEN areas are at risk, but those parts that solely serve a 'connectivity' function, about 50,000 football fields or 25,500 ha, of them are.

Doesn't the Forest Practices Code protect Biodiversity?

When the Code was introduced, FENs were recommended as per the above definition. However in the past 5 years, the Code's biodiversity commitments have been stalled or wittled away in order to keep BC's logging rates up at unsustainable levels. One significant change is that there are no longer any guarantees in the Code about connectivity.

Taking advantage of this, the Ministry of Forests, TimberWest and Weyerhaeuser are all looking to log even these FENs that existed prior to the Code. The BC government goes around the world proclaiming that our Forest Practices Code is 'world class', but the only thing 'world class' about this is the ability of corporations to steam-roll public interests.

What to Do?

This is a very significant issue for southern Vancouver Island, affecting wildlife habitat stretching from the Walbran Valley to Bamfield to the Nahmint Watershed. The decision about TimberWest's FENs is before the Chief Forester right now, and the Weyerhaeuser decision will be in 2002.

Weyerhaeuser is asking for public comment right now on this issue (and others) in the form of their TFL 44 Management Plan Public Review. This company has declared that they want a 'social license to log' in BC, meaning they should be very interested in what Environmental Studies students think about this matter.

You can view the Management Plan until December 7th at the Ministry of Forests' Resource, Tenures and Engineering Branch, 1450 Government Street. Comments are due by December 15th and they should go to Peter Kofoed, Weyerhaeuser Planning Forester, peter.kofoed@weyerhaeuser.com.
Also 'cc' the Chief Forester at: Forests.ForestryDivisionExecutiveOffice@gems3.gov.bc.ca, or fax 387-6267.

Vote with your dollar

Ian Saunders and Angela Hunter

Many classes at Uvic explore environmental problems and tell us all the things that we, as humans and especially western society, are doing wrong. Often students are left with the feeling that no matter what we do, the world is doomed. Our only option appears to be writing letters to companies that pollute or abuse human rights in hopes that we may somehow melt their frozen hearts and turn them into real people.

We need to accept that the more capitalist we are, the more economics can and does drive our society. That said, economics is a very democratic system, you just vote with your paycheck. For example, UVic's cafeteria only has paper cups because people want to buy them. Considering paper cups become garbage in 30 minutes or less, people are effectively buying garbage. When you go grocery shopping, the free plastic bags they give you are not free, the cost is included in the price of the groceries. You are truly paying for that garbage!

The best way to change the supply of garbage is to change the demand. Use a backpack instead of accepting store bags. If you find out a company is slashing rainforests and you want to do something, tell people not to buy their product. We've heard that for every one customer a company irritates, 20 people stop shopping there. A customer will always pass horror stories along to his or her friends.

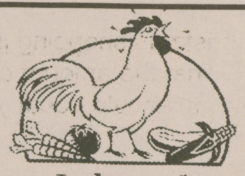
We may not be able to melt the hearts of multinational CEOs but we can hit them where it hurts - in the wallet. If everyone stood up for the human rights of coffee bean farmers and stopped buying all non fair trade coffee, Starbucks, Maxwell House and all other coffee distributors would be forced to start treating farmers like human beings and paying them wages that could actually sustain a family. The public could shut down a business almost overnight by joining forces and taking a stand. We may individually seem small compared to multi-million dollar companies but we gave them all that money and without us they cannot continue to exist.

The tactic of changing consumer demand is being employed in many places. Sometimes it works and admittedly some times it doesn't. Just remember that every dollar counts to companies. Stand up for what you believe and vote with your money. As the dollars start to move out of companies pockets, they will start to take notice.

Of the consumer movements we can think of, organic food is one of the most notable at the moment. People are justifiably scared of fertilizers, pesticides, insecticides, genetically modified foods, etc. As a result of higher consumer demand for organic food, more and more farmers each year are changing their practices and are becoming certified organic. In Victoria, organics seem to have a pretty good following. Here are some organic food collectives:

~Amaranth food buying collective (VIPIRG initiative):
vipirg@vipirg.ca (721-8629) SUB B122
~Share Organics
http://www.shareorganics.bc.ca/main-page.htm
Great recipes, order veggies
~FreshPiks
http://www.freshpiksvillage.com/index.php
Great recipes, order veggies on line

Well fellow Consumers, we leave the vote up to you. Vote well, and vote with a conscience.



Island
Harvest
Delivery

Shop Right From Our Van

- Free delivery in the Victoria area
- Arrange a convenient delivery time
- We accept cash or personal cheques
- Special orders & requests welcome
- Great prices & weekly specials

Home Delivery of the Island's Freshest Produce and Finest Foods

Sacred Waters, Sacred Spring: A Mystic Vale Walking Tour

David Ball

On the outskirts of Mystic Vale, in a parking lot, a bag of sweet-smelling sage passed from hand to hand around the circle. Overhead, clouds seemed undecided about raining some more or letting the sun's smiles reach the land.

As instructed, each person took a pinch and paused quietly in reflection. The sage was to be placed in special spots in the forest, to honour being there.

On the morning of October 13th, 2001, a group of ten people toured Mystic Vale and learned how Salish peoples traditionally lived in the area. Gordon DeFrane, a member of the Native Students' Union, guided the tour and explained why we need to know about places like Mystic Vale.

"This is an important place, culturally, socially, and spiritually," DeFrane said. "Mystic Vale has been a sacred place to the local Salish peoples since time immemorial."

Mystic Vale is a forested ravine at the Southeast corner of UVic. The university saved it from development in 1993. By custom and tradition, DeFrane said, the area was a sacred bathing place, mostly by First Nations women. Women who were experiencing difficulties with their moon time as well as couples having difficulty conceiving sought the healing gifts of the spring. The spring, which flowed through the ravine, is believed to have healing powers. The stories told say that on a full moon, the reflection you see in the water is the face of your future mate.

DeFrane also explained some of the tradtional uses of plants found in Mystic Vale. Sword-fern, a common plant in the ravine, is picked and brought into the long house in preparation for the sacred dancing season, he said.

The season begins when the frogs stop singing. The dancing begins in the late fall and early winter. The dancing stops when the frogs begin singing again in the spring.

DeFrane pointed out five types of berry bushes: tuqwum (thimbleberry), teqe' (salal), tushnetsulp (Saskatoon), sqwuqwtsus (red huckleberry), sqwil'muhw (wild blackberry). He also pointed out several ferns, including bracken, of which the underground rhizomes were dug, roasted and pound into meal for bread, squw--frybread.

Overhead, an ancient gnarled qumul'ulp' (broad leaf maple)--the paddle tree--featured liquorice root fern hanging in bowers, rooted in deep mats of moss. This fern rhizome is used to flavour teas or just simply chewed to extract the liquorice flavours, de Frane said.

Cedar, the "tree of life" to West Coast peoples, "provided everything except food," he said. Although it was used to cook with such as cedar plank cooking or cooking seafood in cedar bent boxes using hot rocks.

Dr. Nancy Turner, who teaches Ethnobotany at the university, participated in the tour and helped identify some of the plants and their uses. Nancy pointed out the berries of the red osier dogwood, which are sometimes called "Indian Scope." Indeed the off-white berries tasted like mouthwash -- some of the group wondered if they really were safe to eat.

"This land has a tremendous depth of history to it," said Dr. Turner. "It's really about teaching people about history."

Participants were surprised, as they listened to DeFrane tell a story, to learn that Sasquatch, a sacred inhabitant of the forests and mountains, is believed to live in the Capitol Region.

DeFrane told the group a story he learned from a Huu-aay-aht elder Willie Sport, about Sasquatch. As the story goes, a young man was working on a canoe in the forest when he heard a loud noise. Looking up he saw at some distance a tree falling over. Curious, he decided to investigate the thunderous cracking and crashing he had heard, and came upon a Sasquatch. The loud noises came from the tree that it had knocked--the calling card of Sasquatch.

The Sasquatch called the young man closer and the man approached respectfully. He walked towards the sacred one from the left side, because he knew that to come at the Sasquatch from the right side would mean that we would never hear him again. After making sure that the young man was human, and not something else, the respected one challenged the young man.

The Sasquatch held up its hand and asked the young man to choose a finger. Of course he knew which finger to chose. When the young man chose the baby finger, it popped off the Sasquatchís hand and flew into his.

"Now, the gift is yours too," said the Sasquatch, "You have the power."

DeFrane explained that the story is about how to be with the land, a common theme in Salish teachings and storytelling. The young man in the story knew how to be with the Sasquatch - a lesson that we should not go to the forest without knowing how to be with the spirits and other peoples that live there.

"The land is intrinsically linked to humans," DeFrane said. "We do not own the land, but the land owns us - in spite of what the realtors say."

At the end of the tour, participants each found a special place, said a special prayer or a special thank-you, as they had been instructed to do, and thoughtfully placed their pinch of sage somewhere in Mystic Vale, acknowledging the land for allowing them to be there.

Trees, rocks, water, moss and all these things are sacred, DeFrane said.

"The land gives us everything we need for life and asks only respect in kind," he said. " When you exchange the Land's gifts for monetary gain you end up breaking the covenant between the Land and the People of the Land. The Land did not ask for money in return for its gifts. It gives freely of itself and expects only respect in return."

Gordon DeFrane shares his knowledge of local plants with a group of UVIc students at Mystic Vale.

Non-Commercial Christmas Gifts

compiled by the Essence staff

It's nearly that time of year again: time to join the hordes of people combing the malls for the perfect gift for that special someone.

Feeling like your Christmas shopping just feeds into consumerism? That the amount of money you spend on someone should equal your affection?

We've got some gift ideas for people who don't believe that "shopping is good." They're thoughtful, inexpensive, and will free you from the guilt of having conformed to the consumerist society.

1. Fair trade coffee beans.
2. Organic chocolate from Denman Island.
3. Adopt a whale, a gorilla, or a bat.
4. Homemade cookies.
5. Calendars for a good cause, or make one with your own photos.
6. Mixed tapes or CDs.
7. Membership to an environmental group.
8. Used books you've read and loved.
9. An acre of endangered rainforest.
10. Useful crafts. Try magnets with glass beads and quotes, or beaded necklaces.
11. Concert or theatre tickets.
12. Coupons for free babysitting, ski lessons, meals, or whatever your expertise is.
13. Anything second-hand.
14. Photos in frames you paint or decorate.
15. Subcription to a great magazine like Utne, Adbusters, Harper's, Geist, Alternatives, or Explore.
16. A home-made cookbook of your favorite recipes.
17. Delicious treats. Here's some of our favourites:

Marshmallow Hot Chocolate Mix
Put this mix in a jar or mug and tie on an instruction card that reads: "stir 1/4 cup of mix with one cup of very hot milk.
1 tsp cinnamon
2 cups skim milk powder
1 cup instant dissolving sugar
1/2 cup of cocoa powder
2 cups mini-marshmallows

Caramel Almond Popcorn
10 cups warm freshly popped popcorn
2 cups whole almonds
11/4 cups packed brown sugar
1/2 cup unsalted butter
1/4 cup light corn syrup
2 tsp vanilla
1/4 tsp baking soda
Whisk together butter, sugar, and corn syrup over medium-low heat until sugar dissolves. Increase heat to high, boil until candy thermometer registers 255F. Stir in vanilla and baking soda. Pour over popcorn/almond mixture on baking sheet. Stir until combined. Use a re-usable tin or container you decorate to deliver this.

Truths

by faith

to tell you the truth i'm sick of this hell
if we're not killing each other
we're killing ourselves
either way, everything is fading to grey
these days

there's an agenda somewhere that's running my life
and all the white men in their suits are worshipped and wise
they are plastering the earth with their colourful lies
and it's starting to hurt my eyes

but we like it!
we buy it!
it's new and improved,
why don't you try it!

(the children who made my shoes were seven years old
my paper came from a land that is clear-cut and cold)

to tell you the truth i'm sick of this shit
if we're not poisoning the land
we're raping it
either way
it's getting warmer and warmer
lately
but we're okay, for all we know
we
will be the last ones to go

Nike just won't do it

Many people saw this email forward last year, but it's worth seeing again.

From: "Personalize, NIKE iD"
To: "'Jonah H. Peretti'"
Subject: RE: Your NIKE iD order

Your NIKE iD order was cancelled for one or more of the following reasons:
1) Your Personal iD contains another party's trademark or other intellectual property.
2) Your Personal iD contains the name of an athlete or team we do not have the legal right to use.
3) Your Personal iD was left blank. Did you not want any personalization?
4) Your Personal iD contains profanity or inappropriate slang, and besides, your mother would slap us.

If you wish to reorder your NIKE iD product with a new personalization please visit us again at www.nike.com
Thank you, NIKE iD

***

From: "Jonah H. Peretti"
To: "Personalize, NIKE iD"
Subject: RE: Your NIKE iD order

Greetings,
My order was canceled but my personal NIKE iD does not violate any of the criteria outlined in your message. The Personal iD on my custom ZOOM XC USA running shoes was the word "sweatshop."
Sweatshop is not:
1) another's party's trademark,
2) the name of an athlete,
3) blank, or
4) profanity.
I choose the iD because I wanted to remember the toil and labor of the children that made my shoes. Could you please ship them to me immediately.
Thanks and Happy New Year, Jonah Peretti

***

From: "Personalize, NIKE iD"
To: "'Jonah H. Peretti'"
Subject: RE: Your NIKE iD order

Dear NIKE iD Customer,
Your NIKE iD order was cancelled because the iD you have chosen contains, as stated in the previous e-mail correspondence, "inappropriate slang".
If you wish to reorder your NIKE iD product with a new personalization please visit us again at www.nike.com

Thank you, NIKE iD

***

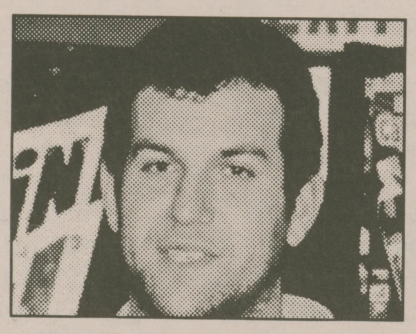
From: "Jonah H. Peretti"
To: "Personalize, NIKE iD" Subject: RE: Your NIKE iD order

Dear NIKE iD,
Thank you for your quick response to my inquiry about my custom ZOOM XC USA running shoes. Although I commend you for your prompt customer service, I disagree with the claim that my personal iD was inappropriate slang.

After consulting Webster's Dictionary, I discovered that "sweatshop" is in fact part of standard English, and not slang. The word means: "a shop or factory in which workers are employed for long hours at low wages and under unhealthy conditions" and its origin dates from 1892. So my personal iD does meet the criteria detailed in your first email.
Continued on page 8.

We asked you ... What is Consumerism and is it a good thing?

Carolyn, Theater
Consumerism is the capitalization of a culture driving toward the insane need of goods that aren't necessary. It's bad because people are convinced they need things that they don't need.



Lee, Education
Consumersim is a contemporary social philosophy-religion based on the value of material goods as a commodity. It's a whole embracing of one's role as a slave to the corporate cartel.

Brock, Education
My first reaction to consumerism is that it's the consumption of more than one's needs. We should be able to enjoy our lives by consuming, but without forgetting what's really important in life.

John, Business
Consumerism is an obsession with material goods. People feel compelled to buy.
It paints a negative picture and is an unhealthy habit.

Wordsearch

Angela Hunter

S	E	K	I	N	U	D	R	E	D	U	C	E	F
A	W	E	B	O	F	L	I	F	E	T	O	L	B
U	F	D	T	A	L	O	N	A	R	G	R	A	N
Y	C	A	R	C	O	M	E	D	E	V	P	S	O
D	E	R	I	E	P	I	C	P	C	L	O	N	E
I	L	T	M	R	M	O	N	E	Y	C	R	W	T
G	B	R	Y	A	T	U	E	R	C	I	A	V	H
R	A	I	S	H	W	R	S	A	L	X	T	E	I
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S	A	B	C	G	L	C	E	B	D	C	A	T	L
E	T	X	V	B	O	E	T	S	A	W	T	A	Y
V	S	N	A	M	Y	S	H	O	P	P	I	N	G
J	U	H	L	O	R	G	A	N	I	C	O	X	T
A	S	R	E	T	S	U	B	D	A	V	N	R	A

MONEY
SUSTAINABLE
FAIR TRADE
CORPORATIZATION
RECYCLE
NATURE
GRANOLA
REDUCE
TOXIC
CONSUMER
ADBUSTERS
ORGANIC
ETHICAL
TLC
BCGLCEBDCA
ESSENCE
CLONE
NIKE
MYSTIC VALE
DEMOCRACY
NATURE
WEB OF LIFE
SHOPPING
REUSE
WASTE

DID YOU KNOW?

If Canada starts bulk water exports, NAFTA obligates us to continue.
To find out more and join the campaign, contact the Council of Canadians at www.canadians.org

Answers to the Essence questionnaire:

Question 1: Top environmental anthem?
Answers: Bankrupt on Selling by Modest Mouse
Big Yellow Taxi by Joni Mitchell
Smartest Monkey by Dave Matthews
Imagine by John Lennon
Redemption Song by Bob Marley and the Wailers

Question 2: Most offensive cultural phenomenon?
Answers: The Crocodile Hunter
"Shopping is good", the Bay's new slogan
Plastic Bags
Bottled water
Old growth toilet paper – you're wiping your ass with old growth!
Junk mail
Rap music videos
Britney Spears
The American Dream
Temptation Island
Who Wants to Marry a Millionaire?

Question 3: Any person (dead or alive) that you'd like to go out for a drink with?
Answers: Jesus or my ex-girlfriend (so I can get my shit back)
The Buddha
Einstein
Edward Abby
George Bush Sr and Jr … I have some words to share with them
Ghandi
Britney Spears
Jane Goodall
The Dalai Lama
Dr. Seuss
John Muir

Good Intentions
I'll have a cheese burger and fries, Actually make that two of each
Wow, you must be hungry!
No, I'm just stocking up for buy nothing day
by Angela Hunter

Nike, Continued from page 7.

to choose and freedom to express who you are." I share Nike's love of freedom and personal expression.

The site also says that "If you want it done right...build it yourself." I was thrilled to be able to build my own shoes, and my personal iD was offered as a small token of appreciation for the sweatshop workers poised to help me realize my vision. I hope that you will value my freedom of expression and reconsider your decision to reject my order.
Thank you, Jonah Peretti

* * *

From: "Personalize, NIKE iD"
To: "'Jonah H. Peretti'"
Subject: RE: Your NIKE iD order

Dear NIKE iD Customer,
Regarding the rules for personalization it also states on the NIKE iD web site that "Nike reserves the right to cancel any Personal iD up to 24 hours after it has been submitted".

In addition it further explains: "While we honor most personal iDs, we cannot honor every one. Some may be (or contain) others trademarks, or the names of certain professional sports teams, athletes or celebrities that Nike does not have the right to use. Others may contain material that we consider inappropriate or simply do not want to place on our products. Unfortunately, at times this obliges us to decline personal iDs that may otherwise seem unobjectionable. In any event, we will let you know if we decline your personal iD, and we will offer you the chance to submit another."

With these rules in mind we cannot accept your order as submitted. If you wish to reorder your NIKE iD product with a new personalization please visit us again at www.nike.com
Thank you, NIKE iD

* * *

From: "Jonah H. Peretti"
To: "Personalize, NIKE iD"
Subject: RE: Your NIKE iD order

Dear NIKE iD,
Thank you for the time and energy you have spent on my request. I have decided to order the shoes with a different iD, but I would like to make one small request. Could you please send me a color snapshot of the ten-year-old Vietnamese girl who makes my shoes?
Thanks, Jonah Peretti

* * *

No response from Nike iD.

To receive regular update on Nike's human rights activities, email Community Aid Abroad Nikewatch at tconnor@nlc.net.au.